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ALPHABET Ist Session :

Sanskrit Alphabet is called "VARṆAMĀLĀ"

'Varṇa' is pronounced as in *murmur* (do not drop

the first R)

"Mālā" is pronounced as in *Malt*.

Varna (varṇam) means letter - Mālā means garland.

Thus Varṇamālā is a combination of two words giving a meaning - garland of letters.

There is a total of 48 letters in which 15 are vowels and 33 are consonants.

Unlike English, all the 15 vowels are arranged first in an order because they are the basic uninterrupted vocal sounds and then the 33 consonants follow, which form syllables.

Let us see how these letters form the shape of a garland.

Along with the normal way of spelling the Sanskrit sounds in English, we also take the help of phonetic symbols (Oxford standard) and a Transliteration guide for pronunciation - which are almost equivalent to Sanskrit.

VOWELS

Sanskrit letters nearer to English Alphabet (with Notation)	PHONETIC SYMBOLS	As in
अ - A/a	ˌ	Run, done
आ - Ā/ā	ɑː	Arm, bath
इ - I	ɪ	Sit, knit
ई - Ī/ī	iː	See, knee
उ - U	u	Put, bull
ऊ - Ū	uː	too, proof
ऋ - R/r	r	Arithmetic, Arrest
ॠ - Ru/ru	rː	Room, Rule
ऌ - L/l	lɪ	Clue, flew
ए - E/e	e	Thames, Prey
ऐ - Ai/ai	ai	My, fine
ओ - O/	o	No, over
औ - AU/au	au	how, down
अं - AM/am	ʌm	gum, some
अः - AHA/aha	ʌhʌ	Abraham, Aha

The अः (aha) is the life of Sanskrit and Vedas. This is called 'Visarga'. This is the basic sound 'h'. Though it is learnt as अः (aha) - it is always pronounced alongwith the preceding vowel as aha, ihi, uhu, ehe, aihī, (not aihai), oho, auhu (not auhau) - as in Ramaha, Gowrihi, Sambhuhu, etc.

1. The Short forms of ए (E) and ओ (O) do not exist in Sanskrit.
2. The Vowel ऌ (l) is used very rare.

Consonants

Every crude Consonant is uniformly pronounced with the first vowel A (Λ).

SANSKRIT	ENGLISH	PHONOTIC	AS IN
क	ka	KA	<u>l</u> ucky, <u>l</u> ac
ख	kha	'KA (with stress)	<u>g</u> ut, <u>g</u> ollar
ग	ga	gΛ	<u>g</u> um, <u>g</u> uide
घ	gha	gΛ (with stress)	<u>g</u> hee, a <u>gh</u> ast,
ङ	(g) na	ŋΛ	<u>s</u> inger, <u>s</u> tronger
च	ca	t fΛ	<u>l</u> unch, <u>ch</u> ip
छ	cha	't fΛ (with stress)	<u>ch</u> ance, <u>ch</u> erry
ज	Ja	d z Λ	<u>j</u> udge, <u>j</u> ungle
झ	Jha	'dzΛ (with stress)	<u>j</u> herkin, <u>j</u> hoom
ञ	(z)ña	ndzΛ	<u>s</u> ponge, <u>l</u> ounge
ट	Ta	t	<u>pl</u> ant, <u>fl</u> ight
ठ	Tha	'tΛ (with stress)	<u>T</u> able, <u>t</u> ime
ड	Da	dΛ	<u>D</u> oor, <u>D</u> og
ढ	Dha	'dΛ (with stress)	<u>A</u> dhesive, <u>d</u> efinite
ण	Na	nΛ	<u>R</u> ound, <u>l</u> and
त	Ta	θΛ	<u>T</u> ruth, <u>y</u> outh
थ	Tha	'θΛ (stress)	<u>T</u> housand, <u>th</u> orough
द	Da	'σΛ	<u>T</u> hat, <u>th</u> en
ध	Dha	'σΛ (with stress)	<u>B</u> udha, <u>D</u> harma
न	Na	nΛ	<u>N</u> oun, <u>N</u> un

प	Pa	PΛ	Sharp, Ripe
फ	Pha	'PΛ (with stress)	appoint, paint, paid (not as in phone or flower)
ब	Ba	bΛ	bark, bat
भ	Bha	'bΛ (with stress)	abhor, Bharat (official name of India)
म	Ma	mΛ	Money, some
य	Ya	jΛ	Yes, yard
र	Ra	rΛ	Red, Run (like the linking 'r' as in four -hours - runner - up")
ल	La	lΛ	Love, life
व	Va	vΛ	Viva, value (not as in we, want)
श	Śa	SΛ	Śand, śaturn, śalary
ष	Sha	fΛ	Ship, push
स	Sa	SΛ	Sit, sound
ह	ha	hΛ	halt, horse

Along with these 33 consonants, a traditional practice of writing two more letters exists.

ज्ञ	Jña	ɳdzΛ	Signature (with extra nasal sound)
क्ष	Ksha	kʃ	Sanction, friction

Note the difference between the vowel ऋ (r) - R- (touch of the tongue) and consonant र (rΛ) - Ra, (run of the tongue)

A crude consonant is denoted with a sign () marked under the letter like ;

क (m), ग (g), च (tf), ज (dz)

ङ = (g)na = is a nasal combination of ka (क) & ga (ग)

ञ = (z)na = Nasal combination of Ca (च) & Ja (ज)

ण = na = Nasal combination of ta (ट) & da (ड)

न = na = Nasal combination of ta (त) & da (द)

Though it is said that the total letters are 48, for centuries together conventionally 'varnamala' ends with क्ष (ksha).

As the varnams (letters) start from अ (A) and end with क्ष (ksha), these letters are called Aksharams also.

Not only that, there is another scientific reason explained :-

The first sound produced from the vocal cord is अ (A) with the opening of the mouth. Last letter, with the closing of the mouth is म (m). In between, the major 'phonetic stations' are क (k), च (sh) and र (r). So all the major letters pronounced in an order make A K sh r m (अ...क...च...र...म). And more, vocal cord can also pronounce a compound letter. So making क+च (k+sh) as 'ksha' the Letter is symbolically called as अक्षरम् (Aksharam).

Varnamala (garland of letters) started from Larynx with अ (A) as the first flower, knots back to the original point at Larynx, with क्ष (ksha) or ह (ha) as the last flower, completes the shape of garland making its name, varnamala, meaningful.

Spelling and pronunciation:

In English, uncertainty about pronunciation arises from the irregularity of spelling.

But in Sanskrit script, such trouble does not arise. Because, pronunciation is not apart from spelling. A word is read as it is spelt.

For example, the word "Parama" (ultimate consists of three syllables (letters)

Pa (प)

ra (र)

and

ma (म)

(PA)

(rA)

(mA)

and (Parama) is written as परम/ the top lines of the three letters joined together and read as it is.

There is no chance of mispronunciation if letters are pronounced basically correct.

Mixing vowels with consonants:

To write consonants with vowels, there is a simple and scientific method followed:

Each vowel has got a symbol of its own.

Any consonant mixed with that symbol, is pronounced with that vowel.

Vowel	Vowel symbol	Mixed with consonants
अ / A/(a)		No symbol. Because Every consonant is basically written in this form.
आ / Ā/(ā)	।	(Placed at the right side of the letter) क + । = का; ग + । = गा च + । = चा; ज + । = जा and so on
इ / I/(i)	ि	(Placed at the left side of the letter)

ई / Ī (ī)	ी	ि + क = कि; ि + ग = गि ि + च = चि; ज + ि = ज = जि (Placed at the right side of the letter) क + ी = की; ग + ी = गी च + ी = ची; ज + ी = जी
उ / U (u)	ु	(Placed below the letter) क + उ = कु; ग + उ = गु च + उ = चु; ज + उ = जु.....
ऊ / Ū (ū)	ू	(Placed below the letter) क + ू = कू; ग + ू = गू च + ू = चू; ज + ू = जू
ऋ / R (r)	ृ	(Placed below the letter) क + ृ = कृ; ग + ृ = गृ च + ृ = चृ; ज + ृ = जृ
ऌ / Ru (ru)	ॄ	(Placed below the letter) कृ + ॄ = कॄ; ग + ॄ = गॄ च + ॄ = चॄ; ज + ॄ = जॄ
ल / L (l)	ॢ	(Placed at the side of the letter) (But this is not in regular usage)
ए / E (e)	े	(Placed at the top of the letter) क + े = के; ग + े = गे च + े = चे; ज + े = जे.....
ऐ / Ai (ai)	ै	(Placed at the top of the letter) क + ै = कै; ग + ै = गै च + ै = चै; ज + ै = जै.....
ओ / O (o)	ो	(Placed at the right of the letter)

औ / Au (au) ौ

क + ौ = कौ; ग + ौ = गौ
च + ौ = चौ; ज + ौ = जौ.....

(Placed at the right side of the letter)

क + ी = कौ; ग + ी = गौ
च + ी = चौ; ज + ी = जौ.....

अं / Am (am) ं

(Placed at the top of the letter)

क + ं = कं; ग + ं = गं
च + ं = चं; ज + ं = जं.....

अः / Aha(aha) ः

(Placed at the right side of the letter)

क + ः = कः; ग + ः = गः
च + ः = चः; ज + ः = जः

Writing the conjunct consonants:

If two or more consonants pronounced consequently without the intervention of vowels, there is another system followed.

Write the first pronounced consonant/or consonants first - veritically cut into half-and write the final consonant fully at the extreme right side:-

Examples:

K ca = क + च = क्च, च = च्च
K ca = क + चा = क्चा, चा = च्चा
K ci = कि + च = क्चि, च = च्चि
K Cī = क + ची = क्ची, ची = च्ची
K cu = क + चु = क्चु, चु = च्चु
K cū = क + चू = क्चू, चू = च्चू
K Ce = क + चे = क्चे, चे = च्चे
K co = क + चो = क्चो, चो = च्चो

Note : But in usage this letter is being written like this (क्क)

K cau =	क + ची = क्, ची = क्ची
K cam =	क + चं = क्, चं = क्चं
K cana =	क + चः = क्, चः = क्चः
K ta =	क + ट = क्, ट = क्कट
K ta =	क + त = क्, त = क्त
K pa =	क + प = क्, प = क्प
K ma =	क + म = क्, म = क्म
K ya =	क + य = क्, य = क्य
g ma =	ग + म = ग्, म = ग्म
g ya =	ग + य = ग्, य = ग्य
g pa =	ग + प = ग्, प = ग्प
gh ya =	घ + य = घ्, य = घ्य
C ma =	च + म = च्, म = च्म
C pa =	च + प = च्, प = च्प
C ya =	च + य = च्, य = च्य
J ya =	ज + य = ज्, य = ज्य
J na =	ज + न = ज्, न = ज्ञ
Jh ya =	झ + य = झ्, य = झ्य
t na =	त + न = त्, न = त्न
t ma =	त + म = त्, म = त्म
dya =	ड + य = ड्, य = ड्य
th ma =	थ + म = थ्, म = थ्म
th na =	थ + न = थ्, न = थ्न
th ya =	थ + य = थ्, य = थ्य
dh ma =	ध + म = ध्, म = ध्म
dh na =	ध + न = ध्न = ध्न
N ya =	न + य = न्, य = न्य

N ka = न + क = ण, क = न्क

N ga = न + ग = ण, ग = न्ग

P ka = प + क = फ, क = प्क

P ca = प + च = फ, च = प्च

P ta = प + ट = फ, ट = प्ट

P ta = प + त = फ, त = प्त

P ma = प + म = फ, म = प्म

P ya = प + य = फ, य = प्य

K s ya = क + स + य = क्स्, य = क्स्य

t s na = त + स + न = त्स्, न = त्सन्

k t va = क + त + व = क्त्, व = क्त्व

Consonant Ra (र) is written in a different style giving a curved stroke (ँ) on the upper line of the letter, if it is pronounced in a crude form with the following letter

R va = र + व = र्व

R ka = र + क = र्क

R ga = र + ग = र्ग

R pa = र + प = र्प

If it is pronounced fully, making the preceding letter pronounce in a crude form it is noted with a stroke (ँ)

V ra = व + र = व्र

K ra = क + र = क्र

g ra = ग + र = ग्र

p ra = प + र = प्र

If the same letter occurs twice it is written one upon one

K ka = क + क = क्क

C ca = च + च = च्च

t ta = ट + ट = ठ

th tha = ठ + ठ = ड

d da = ड + ड = ढ

For convenience, some letters are being written:

p pa = प + प = प्प = (side by side)

b ba = ब + ब = ब्ब = (side by side)

m ma = म + म = म्म = (side by side)

y ya = य + य = य्य = (side by side)

All these are easily understandable with a little practice.

Finally words are written like this.

Jñānam = ज्ञान or ज्ञानम्

Devaha = देवः

Rāmaha = रामः

Note: If a word ends with अं (am), it is better to write म् (m) at the end of the word, instead of putting a dot (.) on the last letter

A sentence is written like this.

Sense:

I Aham Pātham Pathāmi

अहम् पाठम् पठामि

I am reading the lesson

I lesson am reading

Words - शब्दः (Sabdah)

A word is called शब्दः (Sabdah) शब्दाः (Sabdah) is plural All Sanskrit words are basically classified into two sections - सुबन्तम् (sub-antam) and तिङन्तम् (tingantam)

सुबन्तम् (sub-antam) means - words end with 'sup' group

तिङन्तम् (ting-antam) means - words end with 'ting' group

सुबन्तम् (sub-antam) belongs to non-verbal group

तिङन्तम् (ting-antam) belongs to verbal group

Basically, a sentence is constructed with कर्ता (kartā), कर्मा (karmā) and क्रिया (Kriyā).

कर्ता (kartā) means subject, कर्मा (karmā) means object and क्रिया (kriyā) means verb.

सुबन्तम् (Sub-antam) Non Verbal word

सुबन्तम् (sub-antam) word has लिंगम् (lingam), वचनम् (vacanam) and विभक्ति (vibhakti).

लिंगम् (lingam) means gendre

वचनम् (vacanam) means number

विभक्ति (vibhakti) means case

लिंगम् (lingam) - gender

लिंगम् is of three types. Every word is divided into any one of these three. पुल्लिंगम् (pumlingam), स्त्री लिंगम् (stri lingam) and नपुंसक लिंगम् (napumsaka lingam).

1. पुल्लिंगम् (pumlingam) : means Masculine gender. It tells about male nouns or names.

Examples:	रामः	Rāmaha	- Name of a person
	कृष्णः	Krūshnaha	- Name of a person
	सर्पः	Sarpaha	- Snake
	वृक्षः	Vrukshaha	- Tree

2. स्त्री लिंगम् (stri lingam) means feminine gendre. It tells about female nouns or names

Examples:	सीता	(sītā)	- Name of a person
	राधा	(Rādha)	- Name of a person
	लता	(Lata)	- Creeper

डोला (Dōla) - Cradle

3. नपुंसक लिंगम् (Napumsaka lingam) means Neuter gender It tells about neutre nouns or names.

Examples	धनम्	(Dhanam)	- Money
	वनम्	(Vanam)	- garden
	पुष्पम्	(Pushpam)	- flower
	फलम्	(Phalam)	- fruit

वचनम् (Vacanam) - Number

Every language has only two vacanamis (numbers) But in Sanskrit वचनम् (vacanam) is of three types.

एक वचनम् (Eka vacanam), द्वि वचनम् (Dvi vacanam) and बहु वचनम् (Bahu vacanam) This is the speciality of Sanskrit

1. एक वचनम् (Eka vacanam) means Singular number It tells about a person or a thing

Examples:	रामः	(Rāmaha)	one Rama
	वृक्षः	(vrukshaha)	one tree
	सर्पः	(sarpaha)	one snake
	सीता	(Sītā)	one Sita
	लता	(Lata)	one creeper
	वनम्	(Vanam)	one garden
	पुष्पम्	(Pushpam)	one flower

2. द्वि वचनम् (Dvi vacanam) means Dual number This dual number is the speciality of Sanskrit language. This dual number is not found in any other language.

It tells about two things or two persons.

Examples	रामौ	(Rāmau)	- Two Ramas
	कृष्णौ	(Krushnau)	- Two krushnas

वृक्षौ	(Vṛkshau)	- Two trees
सर्पौ	(Sarpau)	- Two snakes
सीते	(Sītē)	- Two Sitas
रधे	(Rādhē)	- Two Radhas
डोले	(Dōle)	- Two Cradles
वने	(Vanē)	- Two gardens
पुष्पे	(Pushpē)	- Two flowers
फले	(Phalē)	- Two fruits

3. बहु वचनम् (Bahu vacanam) means plural number. It tells about three or more persons or things.

Examples.	रामाः	(Rāmāha)	- Many Ramas
	कृष्ण	(Kṛushnāha)	- Many Krushnas
	वृक्षाः	(Vṛukshāha)	- Many trees
	सर्पाः	(Sarpāha)	- Many snakes
	सीताः	(Sītāha)	- Many Sitas
	रधाः	(Rādhāha)	- Many Radhas
	डोलाः	(Dōtāha)	- Many cradles
	वनानि	(Vanāni)	- Many gardens
	पुष्पानि	(Pushpāni)	- Many flowers
	फलानि	(Phalāni)	- Many fruits

विभक्ति - (Vibhakti) CASE

विभक्ति (Vibhakti) means "case". It is used to join the words together and complete a sentence giving the needed meaning. This is added at the end of the subanta word (सुबन्त शब्द) and so called case termination. In Sanskrit, विभक्ति (Vibhakti) is of eight types. They are.

1. प्रथमा विभक्ति - Prathamā vibhakti - 1st or Nominative case

- 2 द्वितीया विभक्ति - Dvitiyā vibhakti - 2nd or Accusative case
- 3 तृतीया विभक्ति - Trutiyā vibhakti - 3rd or Instrumental case
- 4 चतुर्थी विभक्ति - Caturdhi vibhakti - 4th or Dative case
- 5 पंचमी विभक्ति - Pancamī vibhakti - 5th or Ablative case
- 6 षष्ठी विभक्ति - Shashti vibhakti - 6th or genetive case
- 7 सप्तमी विभक्ति - Saptamī vibhakti - 7th or locative case
- 8 संबोधन प्रथमा विभक्ति - Sambodhana prathamā vibhakti
- 8th or vocative case (Addressing)

(Traditionally this is referred after the 1st)

Vibhakti (विभक्ति) is added at the end of a subanta word (सुबन्त शब्द)

It's form slightly changes according to the gender and number of the word
First let us see how the **masculine** form appears in **singular** number

1. प्रथमा विभक्ति (Prathamā Vibhakti) : This is the subject in the sentence
Its form won't change

Examples	रामः - Rāmaha	- person Rama
	कृष्णः - Krushnaha	- person krushna

2. द्वितीया विभक्ति (Dvitiyā Vibhakti) : Means "about" अम् (Am) joins at the end of the word.

Examples:	रामम् - Rāmam	- about Rama
	कृष्णम् - Krushnam	- about Krushna

3. तृतीया विभक्ति (Trutiyā Vibhakti) : Means "By" "with" or "through".
एण (Ena) joins at the end.

Examples.	रामेण - Rāmena	- By Rama
		- with Rama
	कृष्णेण - Krushnena	- By Krushna
		- with Krushna

4. चतुर्थी विभक्ति Caturdhi Vibhakti : Means "for" आय (Āya) joins at the end.

Examples	रामाय	- Rāmāya	- For Rama
	कृष्णाय	- Krushnāya	- For Krushna

5. पञ्चमी विभक्ति Pancamī Vibhakti : Means "from", "than" अत् (At) joins at the end

Examples.	रामात्	- Rāmāt	- From Rama
			- Than Rama
	कृष्णात्	- Krushnāt	- From Krushna
			- Than Krushna

6. षष्ठी विभक्ति Shashthī vibhakti : Means "of" स्य (sya) joins at the end

Examples:	रामस्य	- Rāmasya	- of Rama
	कृष्णस्य	- Krushnasya	- of Krushna

7. सप्तमी विभक्ति Saptamī vibhakti : Means "in" ए (E) joins at the end

Examples:	रामे	- Rāme	- in Rama
	कृष्णे	- Krushne	- in krushna

8. संबोधन प्रथमा विभक्ति Sambodhana Prathamā Vibhakti: This is used in addressing. हे (Hey) joins in the beginning of the word and the विसर्ग (visarga) that is the mark goes off.

Examples	हे राम - Hey Rāma	- Hello Rama!
		- You Rama!
	हे कृष्ण- Hey Krushna	- Hello Krushna!
		You krushna!

Verb

तिङन्तम् (ting-antam)

After understanding about the basics of सुबन्तम् (sub-antam), let us know the basics of तिङन्तम् (ting-antam)

तिङन्तम् (ting-antam) means the verbal form of a word. It develops from धातुः (Dhā tuhu) Dhātuḥ means verbal root or primitive verb

तिङन्तम् (ting-antam) has three qualities namely वचनम् (vacanam), पुरुष (purusha) and कालम् (kalam)

1. वचनम् (vacanam): We already learnt about वचनम् (vacanam) in the previous lesson

2. पुरुष (purusha) means person. this is of three types.

उत्तम पुरुष (Uttama purusha)

मध्यम पुरुष (Madhyama purusha) and

प्रथम पुरुष (Pradhama purusha)

उत्तम पुरुष (Uttama purusha) means 1st person.

मध्यम पुरुष (Madhyama purusha) means 2nd person and

प्रथम पुरुष (Pradhama purusha) means 3rd person

अहम् (Aham) 'I' is Uttama purusha

त्वम् (tvam) 'Thou' or 'you' is Madhyama purusha

सः (saha) means "He"

सा (Sā) means "she"

तत् (tat) means "that"

ते (te) means "you, you all" etc, are Pradhama Purusha

3. कालम् (kālam) means tense. Though the tense in Sanskrit is divided into ten by its various moods, basically it is of three types. We can know the moods in an advanced stage

The three tenses are वर्तमान कालम् (vartamāna kālam), भूत कालम् (Bhuta kālam) and भविष्यत् कालम् (Bhavishyat kālam)

1. वर्तमान कालम् means present tense. This is called technically लट् (lat)

For example let us take the धातु (Dhātu) (i.e. the root verb) - पठ् (patha)

पठ् (Patha) means to read

If पठ् (Patha) is terminated with ति (ti), it becomes present tense of third person or प्रथम पुरुष (Pradhama purusha) Singular (Eka vacanam).

If पठ (patha) is terminated with सि (si), it becomes present tense of second person or मध्य पुरुष (Madhyama purusha) singular.

If पठ (patha) is terminated with आमि (Āmi), it becomes present tense of 1st person or उत्तम पुरुष (uttama purusha) singular

Examples. In Eka vacanam एक वचनम् / Singular

प्रथम पुरुष (Prathama purusha)	3rd person	Meaning
पठ + ति = पठति	(Pathati)	= (He /she) is reading
मध्यम पुरुष (Madhyama purusha)	2nd person	
पठ + सि = पठसि	(Pathas)	= (you) are reading
उत्तम पुरुष (Uttama purusha)	1st person	
पठ + आमि = पठामि	(Pathāmi)	= (I) am reading

2. भूत कालम् (Bhūta kalam) means past tense. This is called technically as लङ (lang) the simple past

Examples (In Singular) एक वचनम् - Eka vacanam

प्रथम पुरुष (Prathama purusha)	(3rd person)	Meaning
अ + पठ + त् = अपठत्	(Apathat)	(She/He) read it.
मध्यम पुरुष (Madhyama purusha)	(2nd person)	
अ + पठ = अपठ	(Apatha)	(you) read it
उत्तम पुरुष (Uttama purusha)	(1st person)	
अ + पठ + म् = अपठम्	(Apatham)	(I) read it

3 भविष्यत कालम् (Bhavishyat kalam) means future tense. This is technically called लृट (lri) the simple future.

Example: (in singular) एक वचनम् - Eka Vacanam Meaning

प्रथम पुरुष / Prathama purusha	3rd person	
पठ + इष्यति = पठिष्यति	(Pathishyati)	(He, she) will read
मध्यम पुरुष / Madhyama purusha	2nd person	

पठ + इष्यसि = पठिष्यसि	(Paṭhishyasi)	(you) will read
उत्तम पुरुष/Uttama purusha	1st person	
पठ + इष्यामि = पठिष्यामि	(Paṭhishyam)	(I) shall read

So now the sentence :

राम. पठति Rāmaha paṭhati - means Rama reads or Rama is reading
सीता पठति Sītā Paṭhati - means Sita is reading or Sita reads

In these sentences (Ramaha) रामः and सीता (Sita) are subantams and (Paṭhati) is Tingantam.

Next we will go into the further details of सुबन्तम् (sub-antam)

IIInd Session

अमवाचकानि - Namavācakāni (NOUNS)

Now we know the words are divided into two types as सुबन्तम् (subantam) and तिङन्तम् (tingantam) And सुबन्तम् has certain qualities like लिंग - linga, वचन vacana and विभक्ति vibhakti Now let us know the सुबन्तम् subantam in detail. सुबन्तम् is of five kinds -

- 1 नामवाचकम् - Nāmvācakam (Noun and proper Noun)
- 2 सर्वनामम् - Sarvanāmam (Pronoun)
- 3 भावावाचकम् - Bhāva vācakam (Abstract Noun)
- 4 विशेषणम् - Viśeṣhanam (Adjective)
- 5 अव्ययम् - Avyayam (Adverb) - (Indeclinable)

These are formed either in अजन्तम् (Ajantam) or in हलन्तम् (Halantam)

अजन्तम् (Ajantam) means word ending with vowel अच् - (AC) means Vowel, अन्तम् - (Antam) means end. अच् + अन्तम् (AC+Antam) becomes अजन्तम् (Ajantam) in pronunciation.

हलन्तम् - Halantan means word ending with a crude consonant. हल् - (Hal) means consonant, अन्तम् - (Antam) means end

I. अजन्त शब्दाः : Ajanta Sabdaha

(Words ending with Vowels)

अजन्त शब्दाः :- Ajanta Sabdaha (the words ending with vowel) are of five kinds.

- 1 अकारान्तम् (Akarāntam) end with vowel "A"
- 2 इकारान्तम् (Ikārantam) end with vowel "I"
- 3 उकारान्तम् (Ukarāntam) end with vowel "U"
- 4 ऋकारान्तम् (Rkarāntam) - end with vowel "R"
- 5 ओकारान्तम् (Okarāntam) - end with vowel "O"

Now let us learn some अकारान्त शब्दाः - Akārānta Sabdāh (words ending with vowel "A")

These अकारान्त शब्दाः (Akārānta Sabdāh) can be found in all genders.

II Akārānta pumlinga sabdāḥ

Let us first learn some पुलिङ्ग/pumlinga (masculine) words. Majority of these पुलिङ्ग (pumlinga) words have visarga () at the end (Visarga is the aspirated sound "h") This विसर्ग (visarga) is pronounced like the vowel preceeding. That is the rule.

Ex	रामः = राम + =	Rama + h	= Ram <u>aha</u>
	हरि = हरि + =	Harī + h	= Har <u>i</u> h
	संभु = संभु + =	Sambhu + h	= Sambh <u>u</u> h

Below is a list of some अकारान्त (Akārānta) पुलिङ्ग/pumlinga (masculine) words. They are given in एक वचनम् -Eka vacanam (Singular number).

रामः	-	Rāmaha
कृष्णः	-	Krushnaha
श्रीनिवासः	-	Śrīnivāsaha
वेंकटेश्वरः	-	Venkateswaraha
गोविन्दः	-	Govindaha
हरः	-	Haraha
मन्मथः	-	Manmadhaha
लक्ष्मणः	-	Lakshmanaha
भारतः	-	Bharataha
नारदः	-	Nāradaha
गणेशः	-	Ganeśaha
सुब्रह्मण्यः	-	Subrahmanyaha
अर्जुनः	-	Arjunaha
भीमः	-	Bhīmaha
धर्मजः	-	Dharmajaha
भीष्मः	-	Bhīshmaha
दशरथः	-	Daśaradhaha
वशिष्ठः	-	Vasiṣṭhaha
भट्टाजः	-	Bharadvājaha
नारायणः	-	Nārāyanaha
शिवः	-	Śivaha
आञ्जनेयः	-	Ānjaneyaha
सत्यनारायणः	-	Śatyanārāyanaha
शक्तिधरः	-	Saktidharaha
मनोहरः	-	Manoharaha

महादेवः	-	Mahādevaha
मार्कण्डेयः	-	Mārkaṇḍeyaha
कार्तिकेयः	-	Kārtikeyaha
सुधाकरः	-	Sudhākaraha
माधवः	-	Mādhavaha
मृत्पुञ्ज्यः	-	Mṛuthyunjayaha
कालिदासः	-	Kālidāsaha
भारः	-	Bhāsaha
सुरेशः	-	Sureśaha
श्रीकान्तः	-	Śrīkāntaha
श्रीकण्ठः	-	Śrīkanthaha
काश्यपः	-	Kāśyapaha
राकेशः	-	Rākesaha
शांडिल्यः	-	Śaṇḍilyaha
मोहनः	-	Mohanaha
सूर्यः	-	Sūryaha
चन्द्रः	-	Chandrahaha

All these above masculine words are the names of some Mythological characters and are still in use as the names of male persons. These are called नामवाचकानि Nāmavācakāṇi "Proper Nouns "

III. Now we will learn another list of अकारान्त, पुलिङ्ग शब्दाः /Akārānta, puṁlinga Śabdāḥ - (masculine nouns end with vowel "A") These are not proper nouns but Nouns and come under Nāmavācakās.

देवालयः	-	Devālayaha	-	Temple
ग्रन्थालयः	-	Grandhālayaha	-	Library
देशः	-	Desaha	-	Country
ग्रामः	-	Grāmaha	-	Village
कुग्रामः	-	Kugrāmaha	-	Hamlet (very small village)
गृहः	-	Gehaha	-	House
लोकः	-	Lōkaha	-	World
वृक्षः	-	Vrukshaha	-	Tree
द्वीपः	-	Dvīpaha	-	Island
समुद्रः	-	Samudrahaha	-	Ocean

आश्रमः	-	Asramaha	-	Hermitage
ग्रहः	-	Graha	-	Planet
नक्षत्रः	-	Nakshatra	-	Star
मेघः	-	Megha	-	Cloud
कुपः	-	Kūpa	-	Well
आकाशः	-	Akāśa	-	Sky
तरंगः	-	Tarangaha	-	Wave
पर्वत	-	Parvata	-	Hill
सर	-	Saraha	-	Lake
जलाशयः	-	Jaāsaya	-	Water tank
तटाकः	-	Tatāka	-	Pool
सिंहः	-	Simha	-	Lion
व्याघ्रः	-	Vyāghra	-	Tiger
अश्वः	-	Aswa	-	Horse
गजः	-	Gaja	-	Elephant
वानरः	-	Vānara	-	Monkey
कूर्मः	-	Kūma	-	Tortoise
शुनकः	-	Ṣunaka	-	Dog
मार्जालः	-	Māṇāla	-	Cat
मूषिकः	-	Mūshika	-	Mouse
कुक्कुटः	-	Kukkuta	-	Cock
शृगालः	-	Ṣṛgāla	-	Fox-Jackal
वृकः	-	Vruka	-	Wolf
गार्धभा	-	Gārdhabha	-	Donkey
वराहः	-	Varāha	-	Pig
बिडालः	-	Bidāla	-	Cat
हरिणः	-	Harina	-	Deer
वृषभः	-	Vruṣabha	-	OX/Bull
सर्पः	-	Sarpa	-	Serpent/snake
मद्गकः	-	Mandūka	-	Frog
मत्स्यः	-	Matsya	-	Fish
काकः	-	Kāka	-	Crow
शुकः	-	Ṣuka	-	Parrot
मयूरः	-	Mayūra	-	Peacock
बकः	-	Baka	-	Crane
कपोतः	-	Kapota	-	Pigeon/dove
गरुडः	-	Garuda	-	Eagle

हंसः	-	Hamsaha	-	Swan
मधुपः	-	Madhupaha	-	Bee
अंडः	-	Andaha	-	Egg
अजः	-	Ajaha	-	Goat
पेषः	-	Meshaha	-	Sheep
मानवः	-	Mānavaha	-	Man
देवः	-	Dēvaha	-	God
अमरः	-	Amaraha	-	Immortal
राक्षसः	-	Rākshasaha	-	Demon
शकटः	-	Śakataha	-	Cart
वाहनः	-	Vāhanaha	-	Vehicle
रथः	-	Radhaha	-	Chariot
बालः	-	Bālaha	-	Boy
वृद्धः	-	Vruddhaha	-	Old man
दक्षिणः	-	Dakshinaha	-	Right Side/South
वामः	-	Vāmaha	-	Left side/North
भक्तः	-	Bhaktaha	-	Devotee
नीचः	-	Nīcaha	-	Rascal
उत्तमः	-	Uttamaha	-	Best person
मूर्खः	-	Mūrkhaha	-	Fool
पंडितः	-	Panditaha	-	Scholar
भिक्षुकः	-	Bhukshukaha	-	Beggar
दुष्टः	-	Dushtaha	-	Villain
मल्लः	-	Mallaha	-	Wrestler
श्रेष्ठः	-	Śreshthaha	-	Great person
गोपालः	-	Gopālaha	-	Cowboy
सेवकः	-	Sevakaha	-	Servant
वीरः	-	Vīraha	-	Warrior
वरः	-	Varaha	-	Boon
परमहंसः	-	Paramahamsaha	-	Saint/sage

All these above words are broadly called नामवाचक शब्दः (Nā mavacaka śabdah) i.e., nouns. And also called as जातिवाचक शब्दः (Jātivā caka śabdāha) i.e., common nouns.

IV. Feminine Nouns - अकारणस्त्रीलिङ्ग नामवाचकानि Strīlinga Namavācakā

Now we will learn some आकारान्त (Ākāraṅta), स्त्री लिंग (Strī līṅga) words in singular Majority of Feminine words end with "Ā".

सीता	-	Sītā
रामा	-	Ramā
ऊर्मिता	-	Ūrmilā
सुशीला	-	Susilā
भामा	-	Bhāmā
गंगा	-	Gangā
श्यामला	-	Śyāmalā
शारदा	-	Śāradā
दुर्गा	-	Durgā
सुभद्रा	-	Subhadrā
अंबिका	-	Ambikā
सत्या	-	Satyā
नीला	-	Nilā
छाया	-	Chāyā
सरोजा	-	Sarojā
नर्मदा	-	Narmadā
सुलोचना	-	Sulochanā
यशोदा	-	Yaśodā
रेणुका	-	Renukā
उमा	-	Umā
यमुना	-	Yamunā
कृष्णा	-	Kṛṣṇā
शान्ता	-	Śāntā
हेमा	-	Hemā
शकुन्तला	-	Sakuntalā
अनसूया	-	Anasūyā
प्रियंवदा	-	Priyamvadā
कमला	-	Kamalā
उषा	-	Ushā
राधा	-	Rādhā
गिरिजा	-	Girijā
अन्नपूर्णा	-	Annapūrnā
लीला	-	Līlā

देवसेना	-	Devasenā
कौसल्या	-	Kausalyā
सुमित्रा	-	Sumitrā
पद्मा	-	Padmā
वसुन्धरा	-	Vasundharā
भ्रमरारम्भा	-	Bhramarāmbā

All these above feminine proper nouns - नामवाचक शब्दः (Nāmavacaka śabdāḥ) are some mythological characters and are still in use as the names of female persons.

V. Now we will learn another list of स्त्रीलिंग नामवाचक शब्दः (Strīlinga Nāma Vācaka śabdāḥ) which are feminine, common nouns end with vowel "Ā" (आ)

देवता	-	Devatā	-	Goddess
लता	-	Latā	-	Creeper
नीका	-	Naukā	-	Shup
ज्योत्स्ना	-	Jyotsnā	-	Moonlight
संध्या	-	Sandhyā	-	Dawn
डोला	-	Ḍolā	-	Cradle
बाला	-	Bālā	-	Young woman
वृद्धा	-	Vruddhā	-	Old woman
करुणा	-	Karuna	-	Kindness
प्रभा	-	Prabhā	-	Brightness
वीणा	-	Vīnā	-	Stringed music instrument.
शाखा	-	Śākhā	-	Branch
बालिका	-	Bālikā	-	Young girl
भार्या	-	Bhāryā	-	Wife
कन्या	-	Kanyā	-	Virgin
माला	-	Mālā	-	Garland
क्रीडा	-	Krīdā	-	Game
सेना	-	Senā	-	Army
निशा	-	Nisā	-	Night
कथा	-	Kathā	-	Story
आज्ञा	-	Ājñā	-	Order
लज्जा	-	Lajjā	-	Shyness

VI. Neuter proper nouns - नपुंसक लिंग नामवाचकानि - Napumsaka Linga Nānavācakāni

Now we will learn some नपुंसक लिंग (Napumsaka linga), नामवाचकानि (Nānavācakāni) i.e., Neutre gendre common nouns, which end with vowel

'A' (अ) Majority of these words end with "Am" (अम्)

Note all these words end with "am" (अम्)

विश्वम्	-	Visvam	-	Universe
अंबरम्	-	Ambaram	-	Sky
जलम्	-	Jalam	-	Water
सलिलम्	-	Salilam	-	Water
नक्षत्रम्	-	Nakshatram	-	Star
अवध्वम्	-	Abaddham	-	Lie
सत्यम्	-	Satyam	-	truth
ज्ञानम्	-	Jñānam	-	Wisdom
विमानम्	-	Vimānam	-	Airplane
अरण्यम्	-	Aranyam	-	Forest
उद्यानम्	-	Udyānam	-	Garden
नगरम्	-	Nagaram	-	City
क्षेत्रम्	-	Khetram	-	Field
सौधम्	-	Soudham	-	Building
द्वारम्	-	Dvāram	-	Door
गवाक्षम्	-	Gavāksham	-	Window
पापम्	-	Pāpam	-	Sin
पुण्यम्	-	Punyam	-	Good deed
कलत्रम्	-	Kalatram	-	Spouse
धनम्	-	Dhanam	-	Money
फलम्	-	Phalam	-	Fruit
पुष्पम्	-	Pushpam	-	Flower
पत्रम्	-	Patram	-	Leaf/page
वणिज्यम्	-	Varijyam	-	Trade
वाक्यम्	-	Vākyaam	-	Sentence
गृहम्	-	Gruham	-	House
मेघम्	-	Megham	-	Cloud
आसनम्	-	Āsanam	-	Chair
सुखम्	-	Sukham	-	Comfort
दुःखम्	-	Duhkham	-	Sorrow

भयम्	-	Bhayam	-	Fear
भद्रम्	-	Bhadram	-	Safety
पुस्तकम्	-	Pustakam	-	Book
धन्तम्	-	Ghantam	-	Stylus
कलम्	-	Kalam	-	Pen
शरीरम्	-	Śarīram	-	Body
अङ्गम्	-	Angam	-	Part
वदनम्	-	Vadanam	-	Face
मुखम्	-	Mukham	-	Mouth
उदरम्	-	Udaram	-	Stomach
नेत्रम्	-	Netram	-	Eye
वस्त्रम्	-	Vāstram	-	Cloth
शुण्णम्	-	Tṇam	-	Grass
क्षीरम्	-	Kṣhīram	-	Milk
प्राङ्गणम्	-	Prāṅganam	-	Court yard
तैलम्	-	Tailam	-	Oil
मूल्यम्	-	Mūlyam	-	Value
अन्नम्	-	Annam	-	Food
पात्रम्	-	Pātram	-	Dish
छत्रम्	-	Chatram	-	Umbrella
दण्डम्	-	Dandam	-	Stick
रत्नम्	-	Ratnam	-	Jewel
सुवर्णम्	-	Suvarnam	-	Gold
रजतम्	-	Rajatam	-	Silver
शकलम्	-	Śakalam	-	Piece
दूरदर्शनम्	-	Dūradarśanam	-	Television
मित्रम्	-	Mitram	-	Friend

Session III

Pronoun - सर्वनाम (Sarvanāmaha)

I. As we understood the basic structure of some nouns in sanskrit, now let us learn some important pronouns also

A pronoun is called as सर्वनाम (sarvanāmaha) According to the detailed Sanskrit grammar, the basic सर्वनाम (sarvanāma) words are forty one.

सर्वनाम words have लिंग - linga (gender), वचन- vacana (number) and विभक्ति- vibhakti (case termination) They are used to replace a noun in general, or to indicate a group of individuals, animals or things

Here is a list of more oftenly used सर्वनाम words in Singular form.

- | | | |
|-----------|------|--------------|
| 1 अहम् - | Aham | - I |
| 2 त्वम् - | Tvam | - you (thou) |

These two are gender free and are used in all genders

II. पुल्लिङ्ग Pumlīṅga (Masculine) words.

- | | | |
|-----------|----------|---|
| 3 सः - | Saha | - He (That man) |
| 4 एषः - | Eshaha | - He (This man) |
| 5 अयम् - | Ayam | - This /He (near) |
| 6 अस्मी - | Asauhu | - He, It (who is present but at a distance) |
| 7 कः - | kaha | - Who? |
| 8 सर्वः - | sarvaha | - All |
| 9 कतमः - | katamaha | - Which or who? (of many) |

III. स्त्रीलिङ्ग Strīlīṅga (Feminine) words:

- | | | |
|------------|--------|---------------------------------------|
| 10 सा - | sā | - She (That woman) |
| 11 एषा - | Eshā | - She (This woman-present and nearer) |
| 12 इयम् - | Iyam | - This/she (near) |
| 13 अस्मी - | Asau | - She/ It (present but at a distance) |
| 14 का - | kā | - Who? |
| 15 सर्वा - | sarvā | - All |
| 16 कतमा - | katamā | - Who or which (of many) |

IV. नपुंसक लिंग Napumsaka linga (Neuter) words.

17 तत् -	■	- That (which is absent)
18 एतत् -	Etat	- This (which is nearer)
19 इदम् -	Idam	- This (which is near)
20 अद् -	Adaha	- It or this (visible at a distance)
21 किम् -	Kim	- What or which one?
22 सर्वम् -	Sarvam	- All
23 कतमत् -	Katamat	- Which one (of many)

Session IV

A simple sentence with Noun and pronoun

As we are familiar with certain nouns and pronouns, let us now construct some simple sentences.

sentences? without a verb?!

Yes, without a verb. Sanskrit is such an accommodative language. See this sentence with a masculine noun.

सः	रामः
Saha	Rāmaha
He	(is) Rama

The above two words सः and रामः (a pronoun and a noun) placed together give a meaning of "He is Rama", without using the auxiliary verb "is"

Below is a list of such sentences for your study

I. Sentences with Masculine Nouns.

अहम् रामः	-	Aham Rāmaha	- I am Rama
त्वम् शिवः	-	Tvam Sivaha	- You are Siva
सः कृष्णः	-	Saha Krshnaha	- That (He who is not present) is krushna.
एषः गोविन्दः	-	Eshaha Govindaha	- This (He who is nearer) is Govinda
असौ श्रीनिवासः	-	Asau Śrīnīvāsaha	- (He who is a bit far off) It is Śrīnīvaśa
अयम् सर्पः	-	Ayam Sarpaha	- This (which is near) is a snake
अयम् सूकरः	-	Ayam Sūkaraha	- This is a pig
सः मूर्खः	-	Saha Mūrkhaha	- He is a fool
त्वम् पण्डितः	-	Tvam Panditaha	- You are a scholar
सः वानरः	-	Saha Vānaraha	- That is a monkey
अहम् गणेशः	-	Aham Ganesaha	- I am Ganesha
एषः सेवकः	-	Eshaha Sevakaha	- He is a servant

II. Sentences with feminine nouns:

अहम् सीता	-	Aham Sītā	- I am Sita
त्वम् राधा	-	Tvam Rādhā	- You are Radha
सा सरला	-	Sā Saralā	- That is Saralā

एषा उर्मिला	-	Eshā Ūrmilā	- This is Urmila
इयम् ललिता	-	Iyam Lalitā	- This is Lalitha
असौ कमला	-	Asau Kamalā	- It is Kamala
असौ नाविका	-	Asau Naukā	- It is a Ship
एषा शाखा	-	Eshā sakhā	- This is a Branch
सा देवता	-	Sā Devatā	- That is a Goddess
इयम् लता	-	Iyam Latā	- This is a creeper
अहम् बाला	-	Aham Bālā	- I am a young woman
त्वम् वृद्धा	-	Tvam Vṛddhā	- You are an old woman

III. Sentences with Neuter gender Nouns:

तत् पुष्पम्	-	Tat Pushpam	- That is a flower
एतत् फलम्	-	Etat Phalam	- This a fruit
इदम् आसनम्	-	Idam Āsanam	- This a chair
अद् विमानम्	-	Adaha Vimānam	- It is an airplane
सर्वम् जलम्	-	Sarvam Jalam	- All is water
सर्वम् सुवर्णम्	-	Sarvam Suvarnam	- All is gold
अद् पात्रम्	-	Adaha Pātram	- It is a dish
इदम् रत्नम्	-	Idam Ratnam	- This a jewel
एतत् अन्नम्	-	Etat Annam	- This is food
तत् पुस्तकम्	-	Tat Pustakam	- That is a book

IV. Simple sentences with a question form using nouns and pronouns only.

Question Masculine gender.

कः अहम्	-	Kaha Aham	- Who (am) I?
कः त्वम्	-	Kaha Tvam	- Who are you?
कः सः	-	Kaha Saha	- Who is that? (Absent)
कः एषः	-	Kaha Eshaha	- Who is this? (Nearer)
कः अयम्	-	Kaha Ayam	- Who is this? (Near)
कः असौ	-	Kaha Asau	- Who is it? (far)
कः रामः	-	Kaha Rāmaha	- Who is Rama?
कः शिवः	-	Kaha Sivaha	- Who is Siva?
कः सिंहः	-	Kaha Simhaha	- What is Lion?/

कः काकः	-	Kaha Kâkaha	What lion? - What is Crow?/ What crow?
कः वृक्षः	-	Kaha Vrukshaha	- What is Tree?/ What tree?
कः मत्स्यः	-	Kaha Matsyaha	- What is Fish?/ What fish?

The Same masculine question form can be used in the reverse order also - as

अहम् कः	-	Aham kaha	- Who am I?
त्वम् कः	-	Tvam kaha	- Who are you?
वानरः कः	-	Vānaraha kaha	- What is a monkey?
सूकरः कः	-	Sūkaraha kaha	- What is a Pig?
सः कः	-	Saha kaha	- Who is that?
एषः कः	-	Eshaha kaha	- Who is this?
अयम् कः	-	Ayam kaha	- Who is this?
असौ कः	-	Asau kaha	- Who is it?
कृष्णः कः	-	Krushnaha kaha	- Who is krushna?
रामः कः	-	Ramaha kaha	- Who is Rama?

V. Question form in Feminine Gender:

का अहम्	-	Kā Aham	- Who am I ?
का त्वम्	-	Kā Tvam	- Who are you ?(she)
का सा	-	Kā sā	- Who is that?(she)
का एषा	-	Kā Eshā	- Who is this ? (nearer)
का इयम्	-	Kā Iyam	- Who is this ? (near)
का असौ	-	Kā Asau	- Who is it ? (far)
का सीता	-	Kā Sītā	- Who is Sita ?
का गिरिजा	-	Kā Girijā	- Who is Girija ?
का कन्या	-	Kā Kanyā	- Who is Virgin ?

का क्रीडा	-	Kā Kṛīḍā	- What is game?/ What game?
का सेना	-	Kā Senā	- What is an army?/ What army?
का आज्ञा	-	Kā Ājñā	- What is an order?/ What order?

The Same feminine question form can be used in a reverse order also

अहम् का	-	Aham Kā	- Who am I ?
त्वम् का	-	Tvam Kā	- Who are you ?
सा का	-	Sā Kā	- Who is that?
एषा का	-	Eshā Kā	- Who is this ? (nearer)
इयम् का	-	Iyam Kā	- Who is this ? (near)
असौ का	-	Asau Ka	- Who is it ? (far)
राधा का	-	Rādhā Kā	- Who is Radha?
सरला का	-	Saralā Kā	- Who is Sarala?
कथा का	-	Kathā Kā	- What is the story?
माला का	-	Mālā Kā	- What is a garland?

VI. Question form in Neuter Gender:

किम् तत्	-	Kim Tat	- What is that?
किम् एतत्	-	Kim Etat	- What is this? (Nearer)
किम् इदम्	-	Kim Idam	- What is this? (Near)
किम् अदः	-	Kim adaha	- What is it? (far)
किम् विश्वम्	-	Kim Viswam	- What is Universe?
किम् नक्षत्रम्	-	Kim Nakshatram	- What is a Star?/ Which star?
किम् नगरम्	-	Kim Nagaram	- What is a city?/ Which city?
किम् क्षेत्रम्	-	Kim Kshetram	- What is a field?/ Which field?

The same Neuter gender question form can be used in a reverse order also.

तत् किम्	-	Tat kim	- What is that?
एतत् किम्	-	Etat kim	- What is this?(Nearer)
इदम् किम्	-	Idam kim	- What is this? (Near)
अदः किम्	-	Adaha kim	- What is it? (far)
उद्यानम् किम्	-	Udayānam kim	- What is a garden?
वाणिज्यम् किम्	-	Vāṇijyam kim	- What is a trade?
वाक्यम् किम्	-	Vākyaṁ kim	- What is a sentence?
दूरदर्शनम् किम्	-	Dūradarsanam kim	- What is a television?

VII. The question form of pronoun कतम् (katama) is used in numerals. We can learn it later along with numerals.

VIII. With the learnt नामवाचक शब्दाः (Nāma vacaka Sabdāḥ) and सर्वनाम शब्दाः (Sarvanāma Sabdāḥ) now you can start building some simple sentences on your own. Here is an easy exercise for your practice: -
Exercise I.

Translate these Sanskrit sentences into English.

त्वम् रामः	-	Tvam Rāmaha
सा सीता	-	Sā Sītā
अहम् बालः	-	Aham Bālaha
अयम् ग्रामः	-	Ayam Grāmaha
एषः अश्वः	-	Eshaha Aswaha
सः गजः	-	Saha Gajaha
सः वानरः	-	Saha Vānaraha
सा कन्या	-	Sā kanyā
सा वृद्धा	-	Sā Vruddhā
एषा भार्या	-	Eshā Bhāryā
इयम् वीणा	-	Iyam Vīṇā

असौ हंसः	-	Asau Hamsaha
असौ सेना	-	Asau Senā
तत् आसनम्	-	Tat Āsanam
इदम् क्षीरम्	-	Idam Kshīram
अदः रत्नम्	-	Adaha Ratnam
कः मूर्खः	-	Kaha Mūrkaha
असौ कः	-	Asau Kaha
का असौ	-	Kā Asau
किं पापम्	-	Kim Papam
सर्वम् सुवर्णम्	-	Sarvam Suvarnam
किं रजतम्	-	Kim Rajatam
किं सौधम्	-	Kim Saudham
एतत् सुखम्	-	Etat Sukham
एतत् दूरदर्शनम्	-	Etat Dūradarśanam

Exercise 2.

Translate these English Sentences into Sanskrit.

I am Krushna	-
She is Radha	-
That is Govinda	-
This (nearer) is a book	-
It is a flower	-
It is a girl	-
It is Govinda	-
That is Ganesa	-
You are an oldman	-
You are a young girl	-
That is a monkey	-
I am a scholar	-
This (near) is a city	-
What is a pen?	-
What is ship?	-
He (nearer) is Siva	-
She (near) is Grijā	-

She (nearer) is Ginja	-
She (near) is Ganga	-
It is an egg	-
It is a bee	-
What is vehicle?	-
I am a Virgin	-
It is a game	-
This is a friend	-

Session V

क्रिया - Kriyā (VERB)

In the previous session, we learnt to construct sentences using only नामवाचकम् - Nāma vacakam (Noun) and सर्वनामम् - Sarvanāmam (Pronoun).

Now let us go for a Verb - in IIIrd person.

A verb is called क्रिया Kriyā / or क्रियापदम् / Kriyāpadam. क्रियापदम् means 'the Verbal form'. क्रियापदम् - Kriyāpadam has वचनम् / Vacanam (Number), कालम् / Kālam (tense) and पुरुष / Purusha (person) but not लिंग / Linga (gender).

So, a क्रियापदम् / Kriyāpadam can be used for all genders in the same form.

Every क्रिया / Kriyā is derived from the source of धातु / Dhātu.

धातुः - means the root verb (धातवः / Dhātavaha is the plural form)

Below is a list of some important क्रियापदानि / Kriyāpadāni (verbal forms) with their धातवः / Dhātavaha (Root verbs).

These forms are given in प्रथम पुरुष / Pradhama Purusha (IIIrd person), एक वचनम् / Eka Vacanam (Singular Number), वर्तमान कालम् / Vartamānakālam (present tense)

It is the easier way to follow and it is the traditional way also.

ति (ti) joins at the end of the root verb to form IIIrd person Singular Verb.

Ist lesson:

धातुः Dhātuḥ
(Root verb)

क्रिया पदम्/Kriyā
padam (Verbal form 'Simple present' or
in 3rd person

Meaning: either
'Simple present' or
'Present continuous'

पठ् - Paṭh	to read	पठति - Paṭhati	Reads-Reading
लिख् - Likh	to write	लिखति - Likhati	writes - writing
वद् - Vad	to speak	वदति - Vadati	Speaks - speaking
खाद् - Khād	to eat	खादति - Khādati	eats - eating
पा - Pā	to drink	पिबति - Pibati	drinks - drinking
शृ - Śru	to hear	शृणोति - Śṛṇoti	hears - hearing
चल् - Cal	to move	चलति - Calati	moves - moving
चर् - Car	to walk	चरति - Carati	walks - walking
धाव - Dhāv	to run	धावति - Dhāvati	runs - running
उप+विश-Upa+viś	to sit	उपविशति - Upaviśati	sits - sitting
ष्ठा - Śthā	to stand	तिष्ठति - Tiṣṭhati	stands - standing
गम् - Gam	to go	गच्छति - Gacchati	go - going
आ+गम् - Ā+gam	to come	आगच्छति - Āgacchati	comes - coming
कृ - Kru	to do	करोति - Karoti	does - doing
ग्रह् - Grah	to take	गृह्णाति - Gṛhṇāti	takes - taking
दा - Dā	to give	ददाति - Dadāti	gives - giving
नी - Nī	to take away	नयति - Nayati	takes away - taking away
आ+नी - Ā+nī	to bring	आनयति - Ānayati	brings-bringing
वस् - Vas	to reside	वसति - Vasati	resides - residing
मिल् - Mil	to meet	मिलति - Milati	meets - meeting
स्मृ - Smru	to remember	स्मरति - Smarati	remembers - remembering
वि+स्मृ - Vi+smru	to forget	विस्मरति - Viśmarati	forgets - forgetting

त्रू	- Trū	to cross	तरति- Tarati	crosses - crossing
या	- Yā	to travel	याति- Yāti	travels - travelling
त्यज्	- Tyaj	to leave	त्यजति- Tyajati	leaves - leaving
हस्	- Has	to laugh	हसति- Hasati	laughs - laughing
क्रन्द	- Krand	to cry	क्रन्दति- Krandati	cries - crying
मृ	- Mru	to kill	मारयति- Mārayati	kills - killing
पच्	- Pac	to cook	पचति- Pacati	cooks - cooking
क्री	- Kri	to buy	क्रीणाति- Kriṇāti	buys - buying
वि+क्री	- Vi+kri	to sell	विक्रीणाति- Vikriṇāti	sells - selling
प्रच्छ	- Pracch	to question	पृच्छति- Prucchat	questions - questioning
नम्	- Nam	to salute	नमति - Namati	Salutes - Saluting
गै	- Gai	to sing	गायति - Gāyati	Sings - singing
नृत	- Nrut	to dance	नृत्यति - Nrutyati	dances - dancing
तड्	- Tad	to beat	ताडयति - Tādayati	beats - beating
क्रीड	- kriḍ	to play	क्रीडति - Kridati	Plays - playing
खन्	- Khan	to dig	खनति - Khanati	digs - digging
चिन्त्	- Cint	to think	चिन्तयति- Cintayati	thinks - thinking
गण्	- Gan	to count	गणयति- Ganayati	count - counting
जी	- Ji	to win	जयति- Jayati	wins - winning
दश्	- Daś	to bite	दशति- Dasati	bites - biting
धृ	- Dhru	to wear	धरति- Dharati	wears - wearing
जीव्	- Jiv	to live	जीवति- Jivati	lives - living
सृज्	- Sruj	to create	सृजति- Srujati	creates - creating
बुध्	- Budh	to teach	बोधति- Bodhati	teaches - teaching
प्रेष्	- Presh	to send	प्रेषयति- Preshayati	sends - sending
हे	- Hve	to invite	आह्वयति- Āhvayati	invites - inviting
मार्ज्	- Mārj	to sweep	मार्जयति- Marjayati	sweeps - sweeping

चुर	- Cur	to steal	चोरयति- Corayati	steals - stealing
दह	- Dah	to burn	दहति- Dahati	burns - burning
रक्ष	- Raksh	to protect	रक्षति- Rakshati	protect- protecting
कर्त्	- Kart	to cut	कर्त्तयति- Kartayati	cuts - cutting
खण्ड	- Khand	to break	खण्डयति- Khandayati	breaks - breaking
पत	- Pat	to fall	पतति- Patati	falls - falling
उत्+पत्	- Ut+pat	to fly	उत्पतति- Utpatati	flies - flying
लंघ	- langh	to jump	लंघयति- langhayati	jumps - jumping
स्ना	- Snā	to bathe	स्नाति- Snāti	bathe - bathing
दृश्	- Druś	to see	पश्यति- Pasyati	sees - seeing
आ+रुह	- Āruh	to climb	आरोहति- Ārohati	climbs - climbing
अव+रुह	- Avaruh	to get down	अवरोहति- Avarohati	gets down - getting down
भा	- Bhā	to Shine	भाति- Bhāti	shines - shining
भू	- Bhū	to be	भवति- Bhavati	is
अस्	- As	to be	अस्ति- Asti	is

Lesson II

Upto now, we learnt more than sixty commonly used verbs (क्रियापदानि / Kṛyāpadāni) with their Singular form (एक वचनम् / Eka Vacanam) in IIIrd person (प्रथम पुरुष / Prathama purusha)

Now let us use them in sentences with Noun (नामवाचकम् / Nāma vā cakam) and pronoun (सर्वनामम् / Sarvanāmam)

We already know verb do not change with gender (लिंगम् / Lingam)

So, below are some sentences in all genders (सर्वलिंग / Sarva linga)

They are in Singular (एक वचन / Eka vacana) IIIrd person (प्रथम पुरुष / Prathama purusha)

Meaning carries either 'Simple Present' or 'Present continuous' (वर्तमान कालम् / Vartamāna kālam).

रामः पठति - Rāmaha Pathati	- Rama is reading/Rama reads
सीता पठति - Sītā Pat hatī	- Sita is reading/ Sita reads
सः पठति - Saha Pathati	- He (that) is reading
एषः पठति - Eshaha Pathati	- He (this) is reading
सा पठति - Sā Pathati	- She (that) is reading
एषा पठति - Esha Pathati	- She (this) is reading
अयम् पठति - Ayam Pathati	- He (near) is reading
इयम् पठति - Iyam Pathati	- She (near) is reading
असौः पठति - Asauhu Pathati	- He (far) is reading
असौ पठति - Asau Pathati	- She (far) is reading.

Like this, every noun and pronoun can be used with every verb in the above manner

III For further study, follow the below sentences.

कृष्णः खादति- Krushnaha Khādatī	- Krishna is eating/Krishna eats
गणेशः धावति - Ganesaha Dhāvatī	- Ganesha is running
अर्जुनः जयति- Arjunaha jayati	- Arjuna is winning
कालिदासः लिखति- Kālidāsaha likhatī	- Kālidasa is writing
शिवः नृत्यति- Sivaha Nrutyati	- Siva is dancing
नारदः गायति- Nāradaha gāyati	- Narada is singing
चन्द्रः हसति- Chandraha Hasati	- Chandra is laughing
सूर्यः चलति- Sūryaha Calatī	- Surya is moving
गजः चरति- Gajaha Caratī	- Elephant is walking
वानरः लंघयति- Vānaraha langhayati	- Monkey is jumping
सर्पः दशति- Sarpaha Dasati	- Snake is biting
रमा पचति - Ramā pacatī	- Ramaa is cooking

भामा खादति - Bhāmā khādati

- Bhama is eating

बालिका क्रीडति - Bāhikā krīdati

- Young girl is playing

वृद्धा बोधति - Vṛuddha Bodhati

- Old woman is teaching

सुशीला मार्जयति - Susēlā mārjayati

- Suseela is sweeping

नौका दहति - Naukā Dahati

- Ship is burning

कन्या स्नाति - Kanyā snāti

- Virgin is bathing

सेना जयति - Senā Jayathi

- Army is winning

निशा गच्छति - Niśa gacchati

- Night is going

प्रभा आगच्छति - Prabhā Āgacchati

- Light is coming

वानरः आरोहति - Vānaraha Ārohati

- Monkey is climbing

मित्रम् मिलति - Mitram milati

- Friend is meeting

विमानम् उत्पतति - Vimānam Utpatati

- Airplane is flying

अरण्यम् दहति - Aranyam dahati

- Forest is burning

जलम् अस्ति - Jalam Asti

- Water is there

(There is water)

फलम् पतति - Phalam patati

- Fruit is falling

पुण्यम् रक्षति - Punyam rakshati

- Good deed is protecting

ज्ञानम् भवति - Jñānam bhavati

- Knowledge is there.

(There is knowledge)

सत्यम् जयति - Satyam jayati

- Truth is winning

नेत्रम् पश्यति - Netram Pasyati

- Eye is seeing

ज्योत्स्ना भाति - Jyotsnā bhāti

- Moonlight is shining.

IV. Sentences in question form :

कः पठति - Kaha pathati

- Who (He) is reading?

का पठति - Kā Pathati

- Who (she) is reading?

किम् पठति - Kim pathati

- What is reading?

कः खादति - Kaha Khādati

- Who (he) is eating?

का पचति - Kā pacati	-Who (she) is cooking?
किम् करोति - Kim karoti	- What is doing?
कः करोति - Kaha karoti	- Who (he) is doing?
का करोति - Kā Karoti	- Who (she) is doing?
कः आह्वयति - Kaha Āhvayati	- Who (he) is inviting?
का चिन्तयति - Ka cintayati	- Who (she) is thinking?
किम् पतति - Kim patati	- What is falling?
किम् दहति - Kim Dahati	- What is burning?
किम् दशति - Kim Dasati	- What is biting?
किम् उत्पतति - Kim Utpatati	- What is flying?
का गायति - Kā gāyati	- Who (she) is singing?
कः क्रीडति - Kaha kṛīdati	- Who (he) is playing?
का क्रीडति - Ka kṛīdati	- Who (she) is playing?
कः अवरोहति - Kaha Avarohati	- Who (he) is getting down?

..... and so on.

V Upto now we learnt sentences with two words. Now let us write a sentence with three words - (using the verbs पठति - Pathati and पतति - patati)

सः रामः पठति - Saha Rāmaha Pathati	- That Rama (absent) reads (or) That Rama (absent) is reading.
एषः रामः पठति - Eshaha Rāmaha Pathati	- This Rama (nearer) is reading
अयम् रामः पठति - Ayam Rāmaha Pathati	- Thus Rama (near) is reading
असौः रामः पठति - Asauha Rāmaha Pathati	- This Rama (far) is reading
सा सीता पठति - Sā Sītā Pathati	- That Sita (absent) is

reading

एषा सीता पठति - Eshā Sītā Pathati

- This Sita (nearer) is reading

इयम् सीता पठति - Iyam Sītā Pathati

- This Sita (near) is reading

असौ सीता पठति - Asau Sītā Pathati

- Thus Sita (far) is reading

तत् फलम् पतति - Tat Phalam Patati

- That fruit (Absent) is falling

एतत् फलम् पतति - Etat Phalam Patati

- This fruit (nearer) is falling

इदम् फलम् पतति - Idam Phalam Patati

- This fruit (near) is falling

अदः फलम् पतति - Adaha Phalam Patati

- This fruit (far) is falling

VI. For the above sentences, the question form will be like this:

कः रामः पठति - Kaha Rāmaha Pathati

- Which Rama is reading?

का सीता पठति - Kā Sītā Pathati

- Which Sita is reading?

किम् फलम् पतति - Kim Phalam Patati

- Which fruit is falling?

Session VI

VERB - 1st person

Now let us learn how to use the क्रिया - kriya (Verb) in उत्तम पुरुष

- Uttama purusha (1st person) of एक वचनम् - Eka vacanam (singular number) in वर्तमान कालम् - vartamāna kalam (present tense)

I Any धातुः - Dhātuhu (Root verb) added with आमि - Āmi becomes उत्तम पुरुष - Uttam purusha (1st person) verb

And it is used as एक वचनम् - Eka vacanam (singular) in वर्तमान कालम् - vartamāna kalam (present tense)

Example पठ् + आमि / Path + Āmi - पठामि / Pathāmi - am reading

लिख् + आमि / Likh + Āmi लिखामि / Likhāmi = am writing

In this way, all first person verbs are formed. They are common for all genders.

अहम् - Ahham (I) is the 1st person Singular It could be Male, female or Neuter But the verb is the same

Follow the list :- (Present tense includes present continuous also)

सृजामि	- Srujāmi	- Create, am creating
वदामि	- Vadāmi	- Speak, am speaking
खादामि	- Khādāmi	- eat, am eating
पिबामि	- Pibāmi	- drink, am drinking
शृणोमि	- Srunomi	- hear, am hearing
चलामि	- Calāmi	- move, am moving
चरामि	- Carāmi	- walk, walking
धावामि	- Dhāvāmi	- run, am running
उपविशामि	- Upavisāmi	- Sit, am sitting
तिष्ठामि	- Tisthāmi	- Stand, am standing
गच्छामि	- Gacchāmi	- go, am going
आगच्छामि	- Āgacchāmi	- come, am coming
करोमि	- Karomi	- do, am doing
गृह्णामि	- Grunhāmi	- take, am taking
ददामि	- Dadāmi	- give, am giving
नयामि	- Nayāmi	- take away, am taking away
आनयामि	- Ānayāmi	- bring, am bringing
वसामि	- Vasāmi	- reside, am residing
मिलामि	- Milāmi	- meet, am meeting
स्मरामि	- Smarāmi	- remember, am remembering
विस्मरामि	- Vismarāmi	- forget, am forgetting
तरामि	- Tarāmi	- cross, am crossing
यामि	- Yāmi	- travel, am travelling
त्यजामि	- Tyajāmi	- leave, am leaving

हसामि	- Hasāmi	- laugh, am laughing
क्रन्दामि	- Krandāmi	- cry, am crying
मारयामि	- Mārayāmi	- kill, am killing
पचामि	- Pacāmi	- cook, am cooking
क्रीणामि	- Kṛīnāmi	- buy, am buying
विक्रीणामि	- Vikṛīnāmi	- sell, am selling
पृच्छामि	- Prucchāmi	- question, am questioning
नमामि	- Namāmi	- salute, am saluting
गायामि	- Gāyāmi	- sing, am singing
नृत्यामि	- Nrutyāmi	- dance, am dancing
ताडयामि	- Tāḍayāmi	- beat, am beating
क्रीडामि	- Kṛīḍāmi	- play, am playing
खनामि	- Khanāmi	- dig, am digging
चिन्तयामि	- Cintayāmi	- think, am thinking
गणयामि	- Gaṇayāmi	- count, am counting
जयामि	- Jayāmi	- win, am winning
दशामि	- Daśāmi	- bite, am biting
धरामि	- Dharāmi	- wear, am wearing
जीवामि	- Jīvāmi	- live, am living
बोधामि	- Bodhāmi	- teach, am teaching
प्रेषयामि	- Preshayāmi	- send, am sending
आह्वयामि	- Āhvayāmi	- invite, am inviting
मार्जयामि	- Mārjayāmi	- sweep, am sweeping
चोरयामि	- Corayāmi	- steal, am stealing
दहामि	- Dahāmi	- burn, am burning
रक्षामि	- Rakshāmi	- protect, am protecting
भामि	- Bhāmi	- shine, am shining

आरोहयामि	- Arohayāmi	- climb, am climbing
अवरोहयामि	Avarohayāmi	- get down, am getting down
कर्तयामि	- Kartayāmi	- cut, am cutting
खण्डयामि	- Khandayami	- break, am breaking
पतामि	Patami	- fall, am falling
उत्पतामि	- Utpatami	fly, am flying
लंघयामि	- langhayāmi	- jump, am jumping
स्नानमि	Snāmi	- bathe, am bathing
पश्यामि	- Pasyāmi	- see, am seeing
भवामि	- Bhavam.	- am, being (something)
अस्मि	- Asmi	- am, being (something) (somebody)

All these above क्रियापदानि kṛiyāpadāni (verb forms) can be used only in uttama purusha (1st person), Eka vacanam (singular) That is "I"

II The examples of the usage are given below

अहम् पठामि	Aham pathāmi	- I read, (or) I am reading
अहम् स्मरामि	- Aham Smarāmi	- I remember (or) I am remembering
अहम् क्रीणामि	- Aham kṛīṇāmi	- I buy (or) I am buying
अहम् गणयामि	- Aham ganayāmi	- I count (or) I am counting
अहम् गायामि	- Aham gāyāmi	- I sing (or) I am singing
अहम् नृत्यामि	- Aham Nrutyami	- I dance (or) I am dancing
अहम् रक्षामि	- Aham Rakshami	- I protect (or) I am protecting
अहम् उपविशामि	- Aham upavisāmi	- I sit (or) I am sitting
अहम् त्यजामि	- Aham Tyajāmi	- I leave (or) I am leaving

Session VIII

Verbs In IInd person

Now we will start using verb in मध्यम पुरुष- Madhyama purusha (IInd person), एकवचनम् -Eka vacanam (Singular Number), वर्तमानकालम्- Vartamāna kālam (present tense).

1. Generally सि- (si) is added to the original क्रिया- kṛyā (verb), and it becomes मध्यम पुरुष- Madhyama purusha (IInd person), एकवचनम् - Eka vacanam (singular) in वर्तमानकालम् vartamāna kālam (present tense). Sometimes सि -Si becomes शि- shi.

Ex लिख् + सि / Likh + si = लिखसि / Likhasi / are writing
पठ् + सि / Path + si = पठसि / Pathasi / are reading

त्वम् - tvam (you) is the IInd person singular. There is no gender rule for "you". It could be Male, female or Neutre. So the verb is the same.

Follow the list:

Singular

(Present & Present continuous)

खादसि - Khādasi	- eat, are eating
पिबसि - Pibasi	- drink, are drinking
शृणोषि - Śṛṇoshi	- hear, are hearing
चलसि - Calasi	- move, are moving
चरसि - Carasi	- walk, are walking
धावसि - Dhāvasi	- run, are running
उपविशसि - Upavisasi	- sit, are sitting
तिष्ठसि - Tisṭhasi	- stand, are standing
गच्छसि - Gacchasi	- go, are going
आगच्छसि - Āgacchasi	- come, are coming
करोषि - Karoshi	- do, are doing
गृह्णासि - Grṛhāsasi	- take, are taking

ददासि - Dadāsi	- give, are giving
नयसि - Nayasi	- take away, are taking away
आनयसि - Ānayasi	- bring, are bringing
वससि - Vasasi	- reside, are residing
मितसि - mīlasi	- meet, are meeting
स्मरसि - Smarasi	- remember, are remembering
विस्मरसि - Viśmarasi	- forget, are forgetting
तरसि - Tarasi	- cross, are crossing
यासि - Yāsi	- travel, are travelling
त्यजसि - Tyajasi	- leave, are leaving
हससि - Hasasi	- laugh, are laughing
क्रन्दसि - Krandasi	- cry, are crying
मारयसि - Mārayasi	- kill, are killing
पचसि - Pacasi	- cook, are cooking
क्रीणासि - Kriṇāsi	- buy, are buying
विक्रीणासि - Vikriṇāsi	- sell, are selling
पृच्छसि - Prucchasi	- question, are questioning
नमसि - Namasi	- salute, are saluting
गायसि - Gāyasi	- sing, are singing
नृत्यसि - Nrutyasi	- dance, are dancing
ताडयसि - Tāḍayasi	- beat, are beating
क्रीडसि - Kriḍasi	- play, are playing
खनसि - Khanasi	- dig, are digging
चिन्तयसि - Cintayasi	- think, are thinking
गणयसि - Ganayasi	- count, are counting
जयसि - Jayasi	- win, are winning
दशसि - Daśasi	- bite, are biting

धरसि - Dharasi	- wear, are wearing
जीवसि - Jīvasi	- live, are living
बोधसि - Bodhasi	- teach, are teaching
प्रेष्यसि - Preshayasi	- send, are sending
आह्वयसि - Āhvayasi	- invite, are inviting
मार्जयसि - Mārjayasi	- sweep, are sweeping
चोरयसि - Corayasi	- steal, are stealing
दहसि - Dahasi	- burn, are burning
रक्षसि - Rakshasi	- protect, are protecting
कर्तयसि - Kartayasi	- cut, are cutting
खण्डयसि - Khandayasi	- break, are breaking
पतसि - Patasi	- fall, are falling
उत्पतसि - Utpatasi	- fly, are flying
लघ्नयसि - langhayasi	- jump, are jumping
स्नासि - Snāsi	- bathe, are bathing
पश्यसि - Paśyasi	- see, are seeing
आरोहसि - Arohasi	- climb, are climbing
अवरोहसि - Avarohasi	- get down, are getting down
भासी - Bhāsi	- shine, are shining
भवसि - Bhavasi	- are, being (something/somebody)
असि - Asi	- are, being (something/somebody)

All these verbal forms (क्रियापदानि - kriyā padāni) can be used only in मध्यम पुरुष - madhyama purusha (IInd person), एक वचनम् Ekavacanam (singular). That is "you"

II The examples of the usage are given below

त्वम् पठसि - Tvam pathasi	- you read (or) you are reading
त्वम् स्मरसि - Tvam smarasi	- you remember (or) you are

त्वम् क्रीणासि - Tvam krīṇāsi	remembering
त्वम् गणयसि - Tvam gaṇayasi	- you buy (or) you are buying
त्वम् गायसि - Tvam gāyasi	- you count (or) you are counting
त्वम् नृत्यसि - Tvam nrutyasi	- you sing (or) you are singing
त्वम् रक्षसि - Tvam rakshasi	- you dance (or) you are dancing
त्वम् उपविशसि - Tvam upavisasi	- you protect (or) you are protecting
त्वम् त्यजसि - Tvam tyajasi	- you sit (or) you are sitting
	- you leave (or) you are leaving

III. Exercises with verb.

Upto now, we learnt a good number of verbs (क्रियापदानि - kriyāpadāni) we know how to use them in present tense (वर्तमान कालम् - vartamānakālam) singular number (एक वचनम् - Eka vacanam) So, now let us practice them in every gender (लिंगम् - lingam) and person (पुरुष - purusha)

Here are some simple sanskrit sentences Translate them into English

अहम् लंघयामि	- Aham langhayāmi
सः वानरः लंघयति	- Saha vānaraha langhayati
त्वम् यासि	- Tvam yāsi
बालिका मार्जयति	- Bālikā marjayati
मूर्ख ताडयति	- Mūrkha Tādayati
एषा बाला स्नाति	- Eshā Bālā snāti
सर्वम् सुवर्णम् अस्ति	- Sarvam suvarnam asti
एतत् विमानम् उत्पतति	- Etat vimānam utpatati
त्वम् आगच्छसि	- Tvam Āgacchasi
अयम् करोति	- Ayam karoti

IV. Here are some simple English sentences. Translate them into Sanskrit :

You are digging

I am cutting

He (that) is going

She (nearer) is dancing

It (neuter) is falling

This boy (near) is crying

This girl (near) is playing

This fruit (nearer) is falling

It (far) is a ship

This (far) snake is biting

Session VIII

अव्ययम् - Avyayam (Indeclinable)

Though अव्ययम् - Avyayam is understood broadly as adverb, it is to be called the "indeclinable" Its form remains the same in all the genders, numbers and cases. It undergoes no change. So it is called "indeclinable".

The अव्ययम् - Avyayam (indeclinable) comprises five parts, (1) Prepositions, (2) Adverbs, (3) Particles, (4) Conjunctions and (5) interjections.

Now let us learn some important अव्ययानि - Avyayāni (indeclinables) or adverbial words.

I. अव्ययम् - Avyayam

Meaning

अत्र - Atra

Here

तत्र - tatra

There

कुत्र - Kutra

Where, in which place?

यत्र - Yatra

Where ever

एकत्र - Ekatra

in one place, together

उभयत्र - Ubhayatra

in both places

सर्वत्र - Sarvatra

Every where

अन्यत्र - Anyatra

else where

पूर्वत्र - Pūrvatra

before

उत्तरत्र - Uttaratra

after

बहुत्र - Bahutra

in many places

क्वचित् - Kvacit

somewhere

अन्तः - Antaha

inside

बहिः - Bahih

outside

पुस्तः - Purataha

before, in front, ahead, forward

पश्चात् - Pascat

behind, afterwards, backwards

उपरि - Upari

अध, अध - Adha, Adhaha

निकषा - Nikashā

आरात् - Ārāt

दूरम् - Dūram

II

अतः - Ataha

इतः - itaha

यतः - Yataha

ततः - tataha

कुतः - kutaha

एकतः - Ekataha

अन्यतः - Anyataha

सर्वतः - Sarvataha

पूर्वतः - Pūrvataha

पृष्ठतः - Prushtataha

उभयतः - Ubhayataha

अग्रतः अग्रे - Agrataha-Agre

पार्श्वतः - Pārśvataha

वामतः - Vāmataha

दक्षिणतः - Dakṣiṇataha

III

अथ - Atha (Not अध- Adha)

हठात् - hathāt

सद्यः - sadyaha

up, upside, next

below, down

very near

near, in the vicinity of

in a distance

from here, from this, because of this

hence, from this time

since, from somewhere, wherefore, for which reason

Therefore, consequently, because of that

wherefrom, what for

from one side

from another side, from other side

from all sides, on all sides, perfectly

in front of, before, in the east, to the east, from front side

from backside

from both sides

at first, foremost, in the top

in the side of

left side

right side

Then, afterwards, after that suddenly

at once

इदानीम् - idānīm	now
तदा, तदानीम् - tadā, tadānīm	then
तदातदा - Tadātadā	then always
कदा - kadā	when?
यदा - yadā	when ever, when
यदा यदा - yadā yadā	when ever
सदा - sadā	always
तस्मात् - tasmāt	therefore
कथम् - Katham	How?
पुरा - Purā	once upon a time, in former times
एकदा - Ekadā	at one time
अन्यदा - Anyadā	at a different time
कदाचित् - Kadācit	in sometime
पुनः - Punaha	again
पुनः पुनः - Punah punaha	again and again, repeatedly
मुहुः - Muhuhu	again and again, frequently
अद्यः - Adyaha	today
श्वः - Svaha	tomorrow
परश्वः - Paraśvaha	day after tomorrow
ह्यः - Hyaha	yesterday
प्रह्यः - Prahyaha	day before yesterday
पूर्वेद्युः - Pūrvedyuhu	previous day
परेद्युः - Paredyuhu	next day
अन्येद्युः - Anyedyuhu	another day
प्रातः - Prātaha	Morning
सायम् - Sāyam	evening, in the evening
दिवः - Divā	in the day

नक्तम्- Naktam	by the night
ईषत् - īshat	slightly, little
सकृत् - Sakrut	rare, rarely
प्रायशः - Prāyasaha	mostly, regularly
शनैः - Śanaiḥ	gently, slowly
शीघ्रम् - Śīghram	quickly, fastly
सहसा - sahasā	immediately
चिरम् - Ciram	a long time
चिराय - Cirāya	for a long time
अचिरात्, - Acirāt,	not long since
अचिराय, Aciraya	
अचिरेण, Acireṇa	recently
न- Na	no, never
नहि - Nahi	not at all
नो - No	
मा - Mā	nay, no, don't
अलम् - Alam	enough, sufficient
केवलम् - Kevalam	only
जातु - Jātu	perhaps
प्रभृति - Prabhruti	and others, and the rest
क्रमशः - Kramasaha	slowly, step by step, respectively
भागशः - Bhāgasaha	partly
अर्थम् - Artham	for
अर्धम् - Artham	half
सह - Saha	along with, with
विना - Vinā	without, except
तिर्यक् - Tiryak	across

उच्चैः - Uccaihi	loudly, highly, upper
नीचैः - Nīcaihi	lowly, quietly, lower
तारम् - Tāram	in the high pitch
मंद्रम् - Mandram	in the low pitch, quietly
नूनम् - Nūnam	definitely, most probably
तूष्णीम् - Tūshnīm	silently
एवम् - Evam	in this way, like this
परस्परम् - Parasparam	mutual
वृथा - Vṛtha	waste, in vain
यावत् - Yāvat	as much as, as long as
युगपत् - Yugapat	simultaneously
किमपि - Kimapi	even a bit, anything
कुत्रापि - Kutrāpi	at any place
कदापि - Kadāpi	at any time
वा - Vā	either
अपि - Api	also, even
इति - Iti	in this manner, so
एव - Eva	this itself, that itself, only
इव - Iva	like this
खलु - Khalu	certainly, yes
किल - Kila	assuredly, yes
हि - Hi	surely, yes
नाना- Nānā	various
च - Ca	and
बत - Bata	Alas!
धिक् - Dhik	Bah! Bloody!
उत - Uta	not only

ननु - Nanu	Isn't it?
हे - He	
है - Hai	Hai !
हो - Ho	
अहो - Aho	hellow !
रे - Re	
अरे - Are	Sirrah!
रेरे - ReRe	
अरेरे - Arere	
हन्त - Hanta	Hurrah!
भौः - Bhoh	Hellow sr!

Session IX

Exercises with noun, pronoun and verb using indeclinable

1. Here are some small sentences with their translation. study them carefully. Avyam is underlined

रामः अत्र पठति - Rāmaha atra pathati

- Rama is reading here

सः तत्र पठति - Saha tatra pat hatu

- He is reading there

सा अत्र पठति - Sā atra paṭhati

- She is reading here

सा इदानीम् खादति - Sā idanīm khādati

- She is eating now

सीता अद्य खादति - Sītā adya khādati

- She is eating today

गणेशः क्वचित् गच्छति - Gaṇeśaha kwacit gacchati

- Ganesa is going somewhere

राधा उच्चैः हसति - Rādhā uccaiḥi hasati

- Radha is laughing loudly

अहम् पुनः पठामि - Aham punaha pathāmi

- I am reading again

त्वम् न धावसि - Tvam na dhāvasi

- You are not running

भोजनम् अलम् भवति - Bhojanam alam bhavati

- Food is enough

वीरः एवम् - ताडयसि - Vīraha evam tāḍayasi

- Warrior is beating like this

एषा तारम् गायति - Eshā Tāram gāyati

- She is singing in high pitch

स अर्धम् विक्रीणाति - Saha Ardham vikrīṇāti

- He is selling half

भोः! त्वम् आगच्छसि - Bhoh! Tvam āgacchasi

- Hellow Sir! you are coming

भोः! त्वम् अपि आगच्छसि - Bhoh! Tvam api āgacchasi

- Hellow Sir! you are also coming

सर्वत्र ज्योत्स्ना भाति - Sarvatra jyotsnā bhāti

- Everywhere moonlight is shining

अहम् सहसा गच्छामि - Aham sahasā gacchāmi

- I am going immediately

एषः सहसा / न आनयति - Eshaha Sahasā na Ānayati

- He is not bringing immediately

सीता शीघ्रम् चरति - Sītā śīghram carati

- Sita is walking fastly

एषा सदा / पठति - Eshā sadā pathati

- She is always reading

अहम् रामः नहि - Aham Rāmaha nahi

- I am not Rama

गजः शनैः गच्छति - Gajaha sanaihi gacchati

- Elephant is walking slowly

Practising Exercises

II. Here are some Sanskrit sentences. Translate them into English:

राधा अद्य गायति

- Rādhā adya gāyati

एषा इदानीम् चरति

- Eshā Idanīm carati

त्वम् सर्वत्र गच्छति

- Tvam Sarvatra gacchati

अयम् सहसा पठति

- Ayam Sahasā pathati

कृष्णः शीघ्रम् स्नाति

- Krishnaha śīghram snāti

सः भीमः नहि

- Saha bhīmaha nahi

अर्जुनः सदा जयति

- Arjunaha sadā jayati

भोः! त्वम् दूरदर्शनम् पश्यति

- Bhoh! Tvam Dūradarsanam

pasyati

अयम् बालः शनैः गच्छति
 त्वम् अत्र आगच्छसि
 अहम् तत्र गच्छामि
 बालिका पुनः करोति
 कूर्मः शनैः चलति
 वृद्धः मन्द्रः वदति
 बालः तारम् वदति
 अयम् मार्जालः नहि
 एषा देवता नहि
 विमानम् शीघ्रम् उत्पतति
 गोपालः नक्तम् खादति
 भोः! त्वम् अपि खादति
 सुरेशः अर्धम् क्रीणाति
 वीरः पुनः आगच्छति
 त्वम् अद्य खादसि
 अहम् अद्य न धावामि
 मूर्खः एवम् कर्तयति

- Ayam bālaha śanaih gacchati
 - Tvam atra āgacchasi
 - Aham tatra gacchāmi
 - Balikā punaha karoti
 - Kūrmaha śanaih calati
 - Vruddhaha mandraha vadati
 - Bālaha Tāram vadati
 - Ayam mārjālahaha nahī
 - Eshā Devatā nahī
 - Vimānam śīghram utpatati
 - Gopālaha naktam khādati
 - Bhoḥ! Tvam api khādati
 - Suresha ardham krīṇāti
 - Vīraha punaha āgacchati
 - Tvam adya khādasi
 - Aham adya na dhāvāmi
 - Mūrkaha evam kartayati

III Here are some Sanskrit sentences, with blank spaces. Fill them up with proper अव्ययानि - Avyayāni (indeclinables). For easy practice the meaning of the अव्ययम् - Avyayam (indeclinable) is given in the blank space.

- | | |
|-------------------------|---------------------------|
| 1 सः रामः (not) | - Saha Rāmaha () |
| 2 एषा सीता (not) | - Eshā Sītā () |
| 3 मार्जालः (half) खादति | - Mārjālahaha () khādati |
| 4 (Alas!) वानरः चोरयति | - () Vānaraha Corayati |
| 5 कालिदासः (here) लिखति | - Kālidāsaha () likhati |
| 6 चन्द्रः (there) भाति | - Candraha () bhāti |

7 त्वम् (rarely) करोति	- Tvam () karoti
8 सः (silently) यासि	- Saha () yasi
9 सः (for a long time) (there) वसति	- Saha () vasati
10 सेना (fastly) चलति	- Senā () calati
11 भीम (elsewhere) वसति	- Bhīmaha () vasati
12 कृष्णः (everywhere) गच्छति	- Krishnaha () gacchati
13 सीता (in front) चरति	- Sītā () carati
14 असौ (below) तिष्ठति	- Asau () Tishthati
15 सः (from backside) आगच्छति	- Saha () āgacchati
16 बालः (at once) करोति	- Bālaha () karoti
17 अहम् (now) नयामि	- Aham () nayāmi
18 बाला (always) करोति	- Bālā () karoti
19 चन्द्रः (partly) भाति	- Candraha () bhāti
20 त्वम् (also) आगच्छति	- Tvam () āgacchati

IV. Here are some English sentences. Translate them into Sanskrit

- 1 Rama is not coming
- 2 This girl is crying loudly
- 3 I am not Krishna
- 4 Monkey is jumping quickly
- 5 He is coming immediately
- 6 He is residing elsewhere
- 7 She is cutting slowly
- 8 Cat is running immediately
- 9 Alas! The house is burning
- 10 I am going elsewhere
- 11 Hellow Sir! you are coming
- 12 Hellow Sir! you are also coming
- 13 I am coming today
- 14 He is always walking
- 15 Fool is cutting like this

- 16 She is singing in high pitch
 17 Cat is standing there
 18 Air plane is flying fastly
 19 I am coming again
 20 He is eating for a long time

V. Question form प्रश्ना / Prasna with अव्ययम् / Avyayam (indeclinable)

Now let us separately learn the question (प्रश्ना Prasna) forms of अव्ययम् - Avyayam (indeclinable)

कः	- Kaha	- Who (Male)?
का	- Kā	- Who (female)?
किम्	- Kim	- Which? - What? - Who? (neuter)
कुत्र	- Kutra	- Where? - in which place? - Whither?
कदा	- Kadā	- When?
कथम्	- Katham	- How?
कति	- Kati	- How many?
कुतः	- Kutaha	- from where?
कतमत्	- Katamat	- which of many?
कतमः	- Katamaha	- Who of many? (Male)
कतमा	- Katamā	- Who of many? (Female)
किमर्थम्	- Kimartham	- what for, for what? why?
ननु	- Nanu	- Isn't?/ aren't?

VI. Examples:

कः सः बालः?

- Kāha saha bālaha
Who is that boy?

का राधा ?

- Kā Rādhā
Who is Radha?

का एषा बालिका ?

- Kā eshā bālikā ?

Who is this girl?

अहम् किम् करोमि ?

- Aham kim karomi ?

What am I doing?

त्वम् किम् करोसि ?

- Tvam kim karosi ?

What are you doing?

सः किम् करोति ?

- Saha kim karoti ?

What is he doing?

सा किम् करोति ?

- Sā kim karoti ?

What is she doing?

सः कुत्र गच्छति ?

- Saha kutra gacchati ?

Where is he going?

रामः कुत्र गच्छति ?

- Rāmaha kutra gacchati ?

Where is Rama going?

सीता कुत्र गच्छति ?

- Sītā kutra gacchati ?

Where is Sita going?

कदा त्वम् आगच्छसि ?

- Kadā tvam Āgacchasi ?

When are you coming?

सः कदा पठति ?

- Saha kadā patḥati ?

When is he reading?

त्वम् कथम् करोसि ?

- Tvam katham karosi ?

How are you doing ?

त्वम् कुतः आगच्छसि ?

- Tvam kutaha āgacchasi ?

From where you are coming ?

किमर्थम् त्वम् धावसि ?

- Kimartham Tvam Dhāvasi ?

Why are you running ?

कथम् त्वम् गच्छसि ?

- Katham tvam gacchasi ?

How are you going ?

त्वम् रामः ननु ?

- Tvam Rāmaha, Nanu ?

You are Rama, aren't you ?

एतत् फलम् ननु ?

- Etat phalam, nanu ?

This is a fruit, isn't it ?

एषा भामा, ननु ?

- Eshā Bhāmā, nanu ?

She is Bhama, isn't she ?

अयम् रामः ननु ?

- Ayam Rāmaha, nanu ?

He is Rama, isn't he ?

त्वम् कथम् अस्ति ?

- Tvam katham asti ?

How are you ?

सः कथम् अस्ति ?

- Saha katham asti ?

How is he ?

सा कथम् अस्ति?

- Sā katham asti?

How is she?

VII. Exercise:

Translate these english sentences into Sanskrit.

1. He is Bhima, isn't he?
2. How is Krishna?
3. From where he is coming?
4. How are you?
5. Who is Rama?
6. What are you doing?
7. Where is she going?
8. When is he buying?

Session X

I. एक वचनम् - Eka vacanam (singular)

भूत कालम् - Bhūta kālam (past tense)

I As we are familiar with वर्तमान कालम् - vartamāna kālam (Present tense) now let us go for भूत कालम् - Bhūta kalam (past tense)

In IIIrd person (प्रथम पुरुष - prathama purusha) ति (ti) joins at the end of the root verb (धातुः - Dhatuhu) to form present tense.

In past tense, त् (t) remains in the place of ति (ti) at the end, and अ (A) joins in the beginning

Ex अ+पठ+त् (A+patha+t) (Apathat)

Below is the list of some भूत काल - Bhūta kāla (past tense) क्रिया पदानि - kriya padāni (verbs)

They are in एक वचनम् - Eka vacanam (singular) प्रथम पुरुष - Prathama purusha (IIIrd person)

IIIrd person (He, She and it) singular - past

अपठत्	- Apathat	- Read
अलिखत्	- Alikhat	- Wrote
अखादत्	- Akhādat	- ate
अवदत्	- Avadat	- spoke
अपिबत्	- Apibat	- drank
अशृणोत्	- Asrunot	- heard
अचलत्	- Acalat	- moved
अचरत्	- Acarat	- walked
अधावत्	- Adhāvat	- ran
उपाविशत्	- Upāvisat	- sat
अतिष्ठत्	- Atishtat	- stood

अगच्छत्	- Agacchat	- went
आगच्छत्	- Āgacchat	- came
अकरोत्	- Akarot	- did
अगृण्हात्	- Agrunhāt	- took
अददात्	- Adadāt	- gave
अनयत्	- Anayat	- took away
आनयत्	- Ānayat	- brought
अवसत्	- Avasat	- resided (did reside)
अमिलत्	- Amilat	- met
अस्मरत्	- Asmarat	- remembers
व्यस्मरत्	- Vyasmarat	- forgot
अतरत्	- Atarat	- crossed
अयात्	- Ayāt	- travelled
अत्यजत्	- Atyajat	- left
अहसत्	- Ahasat	- laughed
अक्रंदत्	- Akrandat	- cried
अमारयत्	- Amārayat	- killed
अपचत्	- Apacat	- cooked
अक्रीणात्	- Akriṇāt	- bought
व्यक्रीणात्	- Vyakriṇāt	- sold
अपृच्छत्	- Aprucchat	- questioned
अनमत्	- Anamat	- saluted
अगायत्	- Agāyat	- sang
अनृत्यत्	- Anrutyat	- danced
अताडयत्	- Atādayat	- beat
अक्रीडत्	- Akriḍat	- played
अखनत्	- Akhanat	- dug

अचिंतयत्	- Acintayat	- thought
अगणयत्	- Aganayat	- counted
अजयत्	- Ajayat	- won
अदशत्	- Adasat	- bit
अधरत्	- Adharat	- wore
अजीवत्	- Ajīvat	- lived
असृजत्	- Asrujat	- created
अबोधत्	- Abodhat	- taught
अप्रेषयत्	- Apreshayat	- sent
आह्वयत्	- Āhvayat	- invited
अमार्जयत्	- Amārjayat	- swept
अचोरयत्	- Acorayat	- stole
अदहत्	- Adahat	- burnt
अरक्षत्	- Arakshat	- protected
अकर्तयत्	- Akartayat	- cut
अखंडयत्	- Akhandayat	- broke
अपतत्	- Apatat	- fell
उदपतत्	- Udapatat	- flew
अतंघ्रयत्	- Alanghayat	- jumped
अस्नात्	- Asnāt	- bathed
अपश्यत्	- Apasyat	- saw
अभात्	- Abhāt	- shone
आरोहत्	- Ārohat	- climbed
अवरोहत्	- Avarohat	- got down.
आसीत्	- Āsīt	- was
अभवत्	- Abhavat	- was (became)

II. Here are some simple sentences for your study.

रामः अकरोत्

- Rāmaha Akarot

Rama did it

एषा अपृच्छत्

- Eshā Aprucchat

She questioned

वानरः अलंघयत्

- Vānaraha Alanghayat

The Monkey jumped

बालः अलिखत्

- Bālaha Alikhat

The boy wrote

बाला अनृत्यत्

- Bālā Anrutyat

The young woman danced

सेना अजयत्

- Senā Ajayat

The army won

मित्रम् अमिलत्

- Mitram amilat

The friend met

सा कन्या अगायत्

- Sā kanyā Agāyat

That virgin sang

वृद्धः अपचत्

- Vruddhaha apacat

The oldman cooked

सेवकः अमार्जयत्

- sevakaha amārjayat

The servant swept

पण्डितः अबोधत्

- Panditaha abodhat
The scholar taught

दुष्टः अदहत्

- Dushtaha adahat
The villain burnt

गोपालः आह्वयत्

- Gopālahā Āhvayat
The cow boy invited

विमानम् उदपतत्

- Vimānam udapatat
The airplane flew

बालिका अपठत्

- Bālikā apathat
The young girl read

उत्तमः अस्मरत्

- Uttamaha asmarat
The good person remembered

मूर्खः व्यस्मरत्

- Mūrkhaha vyasmarat
The fool forgot

नीचः अमारयत्

- Nīcaha Amārayat
The rascal killed

भिक्षुकः अक्रन्दत्

- Bhikshukaha Akrandat
The begger cried

परमहंसः अहसत्

- Paramahamsaha ahasat
The saint laughed

सः पंडितः अभवत्

- Saha paṇḍitaha abhavat

He became a scholar

III. Question form (प्रश्ना - Praśnā) (Past tense 3rd person)

सः कुत्र अत्यजत् ?

- Saha kutra atyajat?

Where did he leave?

सा कथम् अकरोत् ?

- Sā katham akarot?

How did she do?

रामः कदा अपृच्छत् ?

- Rāmaha kadā aprucchat?

When did Rama question?

राधा कुत्र अपठत् ?

- Rādha kutra apathat?

Where did Radha read?

गोपालः कुतः आगच्छत् ?

- Gopālaha kutaha Agacchat?

Where from Gopala did come?

बालकः किम् आनयत् ?

- Bālakaha kim Ānayat?

What did the boy bring?

देवता असृजत्, ननु ?

- Devatā asrujat, Nanu?

Goddess created, isn't it?

सः किम् अगृण्हात् ?

- Saha kim agrunhāt?

What did he take?

विमानम् कथम् उदपतत् ?

- Vimānam katham udapatat?

How did the airplane fly?

उत्तमः कथम् अस्मरत् ?

- Uttamaḥ katham asmarat?

How did a good person forget?

Exercise

IV. Here are some english sentences. Translate them into English

She went.

She came.

The boy did it.

The begger ran.

The young girl gave.

Bhima took

Moonlight shone.

Army protected.

Snake bit.

Krishna travelled

The old woman cooked

The dog jumped.

He left.

That fruit fell (down).

The scholar thought.

The cowboy travelled

The young girl counted.

The Airplane flew

He gave.

She took.

He heard

V Here are few Sanskrit sentences. Translate them into English

सः अत्यजत्

- Saha Atyajat

सा अशृणोत्

- Sā Aśruṇot

सर्पः अददात्

- Sarpaha Adasat

ग्रहः अचलत्

- Grahaha Acalat

वृद्धा अपश्यत्

- Vruddhā Apaśyat

Session XI

क्रिया - Kriya (Verb)

II

मध्यम पुरुष - Madhyama purusha (IInd person)

As we know, the verbal form changes according to "Person", Now let us learn the verbal form of भूत कालम् - Bhūta Kālam (Past tense) for मध्यम पुरुष - Madhyama Purusha (IInd person).

In IInd preson (मध्यम पुरुष - Madhyama purusha) सि (si) joins at the end of the root verb (धातुः - Dhatuhu) to form present tense

In past tense () विस्मृ- Visarga remains in the place of सि (si) at the end, and (A) joins in the beginning.

Ex अ+पठ+ः (A+Patha+ha) = अपठः (Apathaha)

Here is a list in एक वचनम् - Eka vacanam (singular) of verbal form.

I. IInd person (You)	- Singular	- Past Tense
अपठः	- Apathaha	- Read
अलिखः	- Alikhaha	- Wrote
अखादः	- Akhādaha	- ate
अवदः	- Avadaha	- spoke
अपिबः	- Apibaha	- drank
अशृणोः	- Aśrunoh	- heard
अचलः	- Acalaha	- moved
अचरः	- Acaraha	- walked
अधावः	- Adhāvaha	- ran
उपाविशः	- Upāvisaha	- sat
अतिष्ठः	- Atishthaha	- stood
अगच्छः	- Agacchaha	- went
अकरोः	- Akaroh	- did

आगच्छः	- Āgacchaha	- came
अगृहः	- Agruhaha	- took
अददा	- Adadāha	- gave
अनयः	- Anayaha	- took away
आनयः	- Ānayaha	- brought
अवसः	- Avasaha	- resided
अमिलः	- Amulaha	- met
अस्मरः	- Asmaraha	- remembered
व्यस्मरः	- Vyasmaraha	- forgot
अतरः	- Ataraha	- crossed
अयाः	- Ayāha	- travelled
अत्यजः	- Atyajaha	- left
अहस	- Ahasaha	- laughed
अक्रंदः	- Akrandaha	- cried
अमारयः	- Amārayaha	- killed
अपचः	- Apacaha	- cooked
अक्रीणाः	- Akrīṇāha	- bought
व्यक्रीणाः	- Vyakrīṇāha	- sold
अपृच्छः	- Aprucchaha	- questioned
अनमः	- Anamaha	- saluted
अगायः	- Agāyaha	- sang
अनृत्यः	- Anrutyaha	- danced
अताडयः	- Atāḍayaha	- beat
अक्रीडः	- Akrīḍaha	- played
अखनः	- Akhanaha	- dug
अचिंतयः	- Acintayaha	- thought
अगणयः	- Aganayaha	- counted

अजयः	- Ajayaha	- won
अदशः	- Adasaha	- bit
अधरः	- Adharaha	- wore
अजीवः	- Ajīvaha	- lived
असृजः	- Asrujaha	- created
अबोधः	- Abodhaha	- taught
अप्रेषयः	- Apreshayaha	- sent
आह्वयः	- Āhvayaha	- invited
अमार्जयः	- Amāṛjayaha	- swept
अचोरस्यः	- Acorayaha	- stole
अदहः	- Adahaha	- burnt
अरक्षः	- Arakshaha	- protected
अकर्तयः	- Akartayaha	- cut
अखण्डयः	- Akhandayaha	- broke
अपतः	- Apataha	- fell
उदपतः	- Udapataha	- flew
अलंघयः	- Alanghayaha	- jumped
अस्नाः	- Asnāha	- bathed
अपश्यः	- Apaśyaha	- saw
अभाः	- Abhāha	- shone
आरोहः	- Ārohaha	- climbed
अवरोहः	- Avarohaha	- got down
अभवः	- Abhavaha	- were(became)
आसीः	- Āsīhi	- were

II. Here are some simple sentences for your study.

त्वम् अलिखः	- Tvam Alikhaha	- you wrote
त्वम् अखादः	- Tvam Akhādaha	- you ate

त्वम् अधावः	- Tvam Adhāvaha	- you ran
त्वम् अगच्छः	- Tvam Agacchaha	- you went
त्वम् आगच्छः	- Tvam Āgacchaha	- you came
त्वम् आनयः	- Tvam Ānayaha	- you brought
त्वम् आमिलः	- Tvam Amilaha	- you met
त्वम् अयाः	- Tvam Ayāha	- you travelled
त्वम् अचिंतयः	- Tvam Acintayaha	- you thought
त्वम् अजयः	- Tvam Ajayaha	- you won
त्वम् असृजः	- Tvam Asrujaha	- you created
त्वम् अरक्षः	- Tvam Arakshaha	- you protected
त्वम् अस्नाः	- Tvam Asnāha	- you bathed
त्वम् पंडितः अभवः	- Tvam Panditaha Abhavaha	
You became a scholar.		
त्वम् ह्यः अपठः	- Tvam hyaha Apathaha	
You read yesterday		

III. Question form (in past tense)

त्वम् कुत्र अगच्छः?	- Tvam Kutra Agacchaha?
Where did you go?	
त्वम् कुत्र अपतः?	- Tvam Kutra Apataha?
Where did you fall?	
त्वम् किम् अकरोः?	- Tvam Kim Akaroh?
What did you do?	
त्वम् कुतः आगच्छः?	- Tvam Kutaha Āgacchaha
Where did you come from?	

त्वम् कथम् अलङ्घय ?

- Tvam Katham alanghayaha?

How did you jump?

कदा त्वम् अखादः?

- Kadā Tvam Akhādaha?

When did you eat?

किमर्घम् त्वम् अकर्तयः?

- Kimardham Tvam Akartayaha?

For What did you cut ? (or) Why did you cut?

त्वम् कथम् आरोहः?

- Tvam Katham Ārohaha?

How did you climb?

IV. Exercise

Translate these English Sentences into in Sanskrit

You saw.

You Jumped

You broke.

You cut.

You played.

You sold.

You cooked.

You sang.

You danced.

You remembered.

When did you jump?

Where did you go?

What did you count?

What did you see?

You saw yesterday

Session XII

उत्तम पुरुष - Uttama purusha (1st person) भूत कालम् - Bhūta kālam (past tense)

Now let us learn भूत काल क्रिया - Bhuta kala kriyā (past tense, verbal form) for उत्तम पुरुष - Uttama purusha (1st person).

In 1st person (उत्तम पुरुष - Uttama purusha) अमि (Ami) joins at the end of the root verb (धातुः - Dhatuḥ) to form present tense

In past tense, अम् (Am) remains in the place of अमि (Āmi) at the end, and अ (A) joins in the beginning.

Ex अ+पठ+म् (A+Patha+m) = अपठम् (Apatham)

I Below is a list in एक वचनम् - Eka vacanam (singular)

		Singular
1st person (I)		- Past Tense
अपठम्	- Apatham	- Read
अलिखम्	- Alikham	- Wrote
अखादम्	- Akhādām	- ate
अवदम्	- Avadam	- spoke
अपिबम्	- Apibam	- drank
अशृणवम्	- Aśṛunavam	- heard
अचलम्	- Acalam	- moved
अचरम्	- Acaram	- walked
अधावम्	- Adhāvam	- ran
उपविशम्	- Upaviśam	- sat
अतिष्ठम्	- Atiṣṭham	- stood
अगच्छम्	- Agaccham	- went
आगच्छम्	- Āgaccham	- came

अकरवम्	- Akaravam	- did
अगृण्हाम्	- Agrunhām	- took
अददाम्	- Adadām	- gave
अनयम्	- Anayam	- took away
आनयम्	- Ānayam	- brought
अवसम्	- Avasam	- did reside (resided)
अमिलम्	- Amilam	- met
अस्मरम्	- Asmaram	- remembered
व्यस्मरम्	- Vyasmaram	- forgot
अतरम्	- Ataram	- crossed
अयाम्	- Ayām	- travelled
अत्यजम्	- Atyajam	- left
अहसम्	- Ahasam	- laughed
अक्रन्दम्	- Akrandam	- cried
अमारयम्	- Amārayam	- killed
अपचम्	- Apacam	- cooked
अक्रीणाम्	- Akriṇām	- bought
व्यक्रीणाम्	- Vyakriṇām	- sold
अपृच्छम्	- Apruccham	- questioned
अनमम्	- Anamam	- saluted
अगायम्	- Agāyam	- sang
अनृत्यम्	- Anrutyam	- danced
अताडयम्	- Atadayam	- beat
अक्रीडम्	- Akriḍam	- played
अखनम्	- Akhanam	- dug
अचिंतयम्	- Acintayam	- thought
अगणयम्	- Aganayam	- counted

अजयम्	- Ajayam	- won
अदशम्	- Adaśam	- bit
अधरम्	- Adharam	- wore
अजीवम्	- Ajīvam	- lived
असृजम्	- Asrujam	- created
अबोधम्	- Abodham	- taught
अप्रेषयम्	- Apreshayam	- sent
आह्वयम्	- Āhvayam	- invited
अमार्जयम्	- Amārijayam	- swept
अचोरयम्	- Acorayam	- stole
अदहम्	- Adaham	- burnt
अरक्षम्	- Araksham	- protected
अकर्तयम्	- Akartayam	- cut
अखण्डयम्	- Akhandayam	- broke
अपतम्	- Apatam	- fell
उदपतम्	- Udatam	- flew
अलङ्घयम्	- Alanghayam	- jumped
अस्नाम्	- Asnām	- bathed
अपश्यम्	- Apaśyam	- saw
अभाम्	- Abhām	- shone
आरोहम्	- Āroham	- climbed
अवरोहम्	- Avaroham	- got down
अभवम्	- Abhavam	- was (became)
आसम्	- Āsam	- was

II. Here are some Simple Sentences for your study.

अहम् आसम्	- Aham Āsam	- I was here
अहम् अलिखम्	- Aham Alikham	- I wrote

अहम् अधावम्	- Aham Adhāvam	- I ran
अहम् अगच्छम्	- Aham Agaccham	- I went
अहम् तत्र अगच्छम्	- Aham tatra Agaccham	- I went there
अहम् अत्र आगच्छम्	- Aham Atra Āgaccham	- I came here
अहम् आनयम्	- Aham Ānayam	- I brought
अहम् अमिलम्	- Aham Amilam	- I met
अहम् अयाम्	- Aham Ayām	- I travelled
अहम् अचिंतयम्	- Aham Acintayam	- I thought
अहम् अजयम्	- Aham Ajayam	- I won
अहम् असृजम्	- Ahma Astujam	- I created
अहम् अरक्षम्	- Aham Araksham	- I protected
अहम् अस्नाम्	- Aham Asnām	- I bathed
अहम् पंडितम् अभवम्	- Aham Panditam Abhavam	- I became a Scholar
अहम् प्रह्यः अपठम्	- Aham prahyaha Apatham	- I read day before yesterday

III. Question forms

अहम् कुत्र अगच्छम् ?

- Aham kutra Agaccham ?

Where did I go?

अहम् किम् अकरवम् ?

- Aham kim Akaravam?

What did I do?

अहम् कुत्र उपविशम् ?

- Aham kutra upavisam?

Where did I sit?

अहम् कथम् व्यस्मरम् ?

- Aham katham vyasmaram?

How did I forget?

कदा अहम् अखादम्?

Kadā Aham Akhādam?

How did I eat?

किमर्धम् अहम् अधावम् ?

- Kimardham Aham Adhāvam?

Why did I run?

अहम् कथम् अयाम्?

- Aham Katham Ayām?

How did I travel?

अहम् कुतः अतरम्?

- Aham kutaha Ataram?

Where from did I cross?

IV. Translate these English sentences into Sanskrit.

I saw

I jumped.

I broke

I danced

I sang.

I fell

How did I jump?

Where did I go?

What did I cut?

I invited

Session XIII

Verb in IIIrd person

भविष्यत् कालम् - Bhavishyat kalam (Future Tense)

Now in this session, let us learn भविष्यत् कालम् - Bhavishyat kalam (Future tense) क्रिया पदानि - Kriyā padāni (verbal forms) in प्रथम पुरुष - Prathama purusha (IIIrd person)

Here इष्यति (ishyati) joins the root verb at the end Ex पठ+इष्यति = Path + isyati पठिष्यति = Pathshyati

Of course, there are some exceptions with स्यति (Syati)

Below is the list in एक वचनम् - Eka vacanam (singular)

I.	IIIrd person (He, she and it)	singular - Future tense
	पठिष्यति	- Pathushyati - will read
	लिखिष्यति	- Likhishyati - will write
	खादिष्यति	- Khādishyati - will eat
	वदिष्यति	- Vadishyati - will speak
	पास्यति	- Pāsyati - will drink
	श्रोष्यति	- Śroshyati - will hear
	चलिष्यति	- Calishyati - will move
	चरिष्यति	- Carishyati - will walk
	धाविष्यति	- Dhāvishyati - will run
	उपवेक्ष्यति	- Upavekshyati - will sit
	स्थास्यति	- Sthāsyati - will stand
	गमिष्यति	- Gamishyati - will go
	आगमिष्यति	- Āgamishyati - will come
	करिष्यति	- Karishyati - will do

ग्रहीष्यति	- Grahīshyati	- will take
दास्यति	- Dāsyati	- will give
नेष्यति	- Neshyati	- will take away
आनेष्यति	- Āneshyati	- will bring
मेलिष्यति	- Melishyati	- will meet
स्मरिष्यति	- Smarishyati	- will remember
विरमरिष्यति	- Vismarishyati	- will forget
तरिष्यति	- Tarishyati	- will cross
यास्यति	- Yāsyati	- will travel
त्यक्ष्यति	- Tyakshyati	- will leave
हसिष्यति	- Hasishyati	- will laugh
क्रंदिष्यति	- Krandishyati	- will cry
मारयिष्यति	- Mārayishyati	- will kill
पक्ष्यति	- Pakshyati	- will cook
प्रक्ष्यति	- Prakshyati	- will question
क्रेष्यति	- Kreshyati	- will buy
विक्रेष्यति	- Vikreshyati	- will sell
नंस्यति/नमस्यति	- Namsyati/Namasyati	- will salute
गास्यति	- gāsyati	- will sing
ताडयिष्यति	- Tādayishyati	- will beat
नर्तिष्यति	- Nartishyati	- will dance
क्रीडिष्यति	- Kriḍishyati	- will play
खनिष्यति	- Khanushyati	- will dig
चिंतयिष्यति	- Cintayishyati	- will think
गणयिष्यति	- Ganayishyati	- will count
जेष्यति	- Jeshyati	- will win
धरिष्यति	- Dharishyati	- will wear

जीविष्यति	- Jīviṣhyati	- will live
स्रक्ष्यति	- Srakshyati	- will create
बोधिष्यति	- Bodhishyati	- will teach
प्रेषयिष्यति	- Preshāyishyati	- will send
आह्वयिष्यति	- Āhvayishyati	- will invite
मार्जयिष्यति	- Mārajayishyati	- will sweep
चोरयिष्यति	- Corayishyati	- will steal
धक्ष्यति	- Dhakshyati	- will burn
द्रक्ष्यति	- Drakshyati	- will see
दंक्ष्यति	- Dankshyati	- will bite
रक्षिष्यति	- Rakshishyati	- will protect
कर्तयिष्यति	- Kartayishyati	- will cut
खंडयिष्यति	- Khandayishyati	- will break
पतिष्यति	- Patishyati	- will fall
उत्पतिष्यति	- Utpatishyati	- will fly
लंघयिष्यति	- Langhayishyati	- will jump
स्नास्यति	- Snāsyati	- will bathe
भास्यति	- Bhāsyati	- will shine
आरुह्यति	- Āruhyati	- will climb
अवरुह्यति	- Avaruhyati	- will get down
भविष्यति	- Bhaviṣhyati	- will be (will become)

In the case of अस्ति (Asti), there is no separate form of future tense भविष्यति (Bhaviṣhyati) is used for both.

I. Here are some simple sentences in IIIrd person for your study.

रामः रक्षिष्यति

- Rāmaha Rakshishyati

Rama will protect

तत् फलम् अत्र पतिष्यति

- Tat phalam atra patishyati

That fruit will fall here

सः बालकः पंडितः भविष्यति

- Saha Bālakaha paṇḍitaha Bhavishyati

That boy will become a scholar

अयम् सर्पः दंक्ष्यति

- Ayam Sarpaha Dankshyati

This snake will bite

इयम् बालिका नर्तिष्यति

- Iyam Bālikā nartishyati

This girl will dance

सा पास्यति

- Sā pāsyati

She will drink

सः मूर्खः ताडयिष्यति

- Saha Mūrkhaha tādayishyati

That fool will beat

भीमः खनिष्यति

- Bhīmaha Khanishyati

Bhima will dig

अर्जुनः जेष्यति

- Arjunaha Jeshyati

Arjuna will win

वृद्धः बोधिष्यति

- Vruddhaha bodhishyati

Old man will teach

III. प्रश्ना - Prasnā (Question form) : (Future 3rd person)

कः पठिष्यति?

- Kaha pathishyati?
Who (male) will read?

का पठिष्यति?

- Kā pathishyati?
Who (female) will read?

रामः किम् पठिष्यति?

- Rāmaha kim pathishyati?
What will Rama read?
(What is it Rama will be going to read?)

सीता कुत्र खादिष्यति?

- Sītā Kutra Khādishyati?
Where Sita will eat?

सः बालः कथम् पान्यति?

- Saha Bālaha katham pāsyati?
How that boy will drink?

सा बालिका कुतः आगमिष्यति?

- Sā Bālikā kutaha Āgamishyati?
Where from will that girl come?

गोपालः कथम् गमिष्यति?

- Gopālaha katham gamishyati ?
How Gopala will go?

किमर्थम् सः नर्तिष्यति?

- Kimartham Saha Nartishyati?
For what he is dancing (or) Why is he dancing?

IV. Translate these English sentences into Sanskrit

- 1 He will come.
- 2 She will eat.
- 3 How did that boy cut?
- 4 Where Rama will go?
- 5 Why she will do?

V. Translate the Sanskrit sentences into English.

1	सः स्थास्यति	- Saha Sthāsyati
2	सा नेष्यति	- Sā Neshyati
3	सर्पः दक्ष्यति	- Sarpaha Damkshyati
4	बाला स्नास्यति	- Bālā Snāsyati
5	सः पंडितः भविष्यति	- Saha panditaha Bhavishyati

Session XIV

Verbs in IIInd person

भविष्यत् कालम् - Bhavishyat kalam (Future Tense)

Now let us learn भविष्यत् कालम् - Bhavishyat kalam (Future tense)

क्रिया पदानि - Kriyā Padāni (Verb forms) in मध्यम पुरुष - Madhyama purusha (IIInd person)

Here इष्यसि (ishyasi) joins the root verb at the end. Ex. पठ्+इष्यसि=

Path + ishyasi पठिष्यसि = Pathishyasi

Of course, there are some exceptions with त्यसि (Syasi) and क्षाक्षि (kshyasi)

I. Below is a list in एक वचनम् - Ekavacanam (Singular)

IIInd person (you)		- Singular
		- Future
पठिष्यसि	- Pathishyasi	- will read
लिखिष्यसि	- Likhishyasi	- will write
खादिष्यसि	- Khādishyasi	- will eat
वदिष्यसि	- Vadishyasi	- will speak
पास्यसि	- Pāsyasi	- will drink
श्रोष्यसि	- Śroshyasi	- will hear
चलिष्यसि	- Calishyasi	- will move
चरिष्यसि	- Carishyasi	- will walk

धाविष्यसि	- Dhāviśhyasi	- will run
उपवेक्ष्यसि	- Upavekshyasi	- will sit
स्थास्यसि	- Sthāsyasi	- will stand
गमिष्यसि	- Gamishyasi	- will go
आगमिष्यसि	- Āgamishyasi	- will come
करिष्यसि	- Karishyasi	- will do
दास्यसि	- Dāsyasi	- will give
नेष्यसि	- Neshyasi	- will take away
आनेष्यसि	- Āneshyasi	- will bring
मेलिष्यसि	- Melishyasi	- will meet
स्मरिष्यसि	- Smarishyasi	- will remember
विस्मरिष्यसि	- Vismarishyasi	- will forget
तरिष्यसि	- Tarishyasi	- will cross
यास्यसि	- Yāsyasi	- will travel
त्यक्ष्यसि	- Tyakshyasi	- will leave
हसिष्यसि	- Hasishyasi	- will laugh
क्रंदिष्यसि	- Krandishyasi	- will cry
मारयिष्यसि	- Mārayishyasi	- will kill
पक्ष्यसि	- Pakshyasi	- will cook
प्रक्ष्यसि	- Prakshyasi	- will question
क्रेष्यसि	- Kreshyasi	- will buy
विक्रेष्यसि	- Vikreshyasi	- will sell
नंस्यसि/नमस्यसि	- Namasyasi/Namasyasi	- will salute
गास्यसि	- Gāsyasi	- will sing
ताडयिष्यसि	- Tādayishyasi	- will beat
नर्तिष्यसि	- Nartishyasi	- will dance
क्रीडिष्यसि	- Kṛīdishyasi	- will play

खनिष्यसि	- Khanishyasi	- will dig
चितयिष्यसि	- Cintayishyasi	- will think
गणयिष्यसि	- Ganayishyasi	- will count
जेष्यसि	- Jeshyasi	- will win
दंक्ष्यसि	- Dankshyasi	- will bite
द्रक्ष्यसि	- Drakshyasi	- will see
धक्ष्यसि	- Dhakshyasi	- will burn
धरिष्यसि	- Dhanishyasi	- will wear
जीविष्यसि	- Jivishyasi	- will live
स्रक्ष्यसि	- Srakshyasi	- will create
बोधिष्यसि	- Bodhishyasi	- will teach
प्रेषयिष्यसि	- Preshayishyasi	- will send
आह्वयिष्यसि	- Āhvayishyasi	- will invite
मार्जयिष्यसि	- Mājayishyasi	- will sweep
चोरयिष्यसि	- Corayishyasi	- will steal
रक्षिष्यसि	- Rakshishyasi	- will protect
कर्तयिष्यसि	- Kartayishyasi	- will cut
खंडयिष्यसि	- Khandayishyasi	- will break
पतिष्यसि	- Patishyasi	- will fall
उत्पतिष्यसि	- Utpatishyasi	- will fly
लंघयिष्यसि	- Langhayishyasi	- will jump
स्नान्यसि	- Snāsyasi	- will bathe
भास्यसि	- Bhāsyasi	- will shine
आरुह्यसि	- Āruhyasi	- will climb
अवरुह्यसि	- Avaruhyasi	- will get down
भविष्यसि	- Bhavishyasi	- will be (will become)

In the case of असि (Asi), there is no separate form of future tense.

भविष्यसि (Bhavishyasi) is used for both.

II. Here are some simple sentences for your study in IInd person. (You)

त्वम् पठिष्यसि	- Tvam Paṭhishyasi	- You will read
त्वम् लिखिष्यसि	- Tvam likhishyasi	- you will write
त्वम् पास्यसि	- Tvam pāsyasi	- you will drink
त्वम् धाविष्यसि	- Tvam Dhāviṣhyasi	- you will run
त्वम् उपवेक्ष्यसि	- Tvam Upavekshyasi	- you will sit
त्वम् आनेष्यसि	- Tvam Āneshyasi	- you will bring
त्वम् स्मरिष्यसि	- Tvam Smarishyasi	- you will remember
त्वम् स्थास्यसि	- Tvam Sthāsyasi	- you will stand
त्वम् यास्यसि	- Tvam yāsyasi	- you will travel
त्वम् त्यक्ष्यसि	- Tvam Tyakshyasi	- you will leave
त्वम् पक्ष्यसि	- Tvam Pakshyasi	- you will cook
त्वम् प्रक्ष्यसि	- Tvam prakshyasi	- you will question
त्वम् दंक्ष्यसि	- Tvam Dankshyasi	- you will bite
त्वम् द्रक्ष्यसि	- Tvam drakshyasi	- you will see
त्वम् धक्ष्यसि	- Tvam Dhakshyasi	- you will burn
त्वम् जीविष्यसि	- Tvam Jīviṣhyasi	- you will live
त्वम् रक्षिष्यसि	- Tvam rakshishyasi	- you will protect
त्वम् उत्पतिष्यसि	- Tvam utpatishyasi	- you will fly

त्वम् पंडितः भविष्यसि

- Tvam paṇḍitaha bhaviṣhyasi
you will become a scholar

त्वम् श्वः जेष्यसि

- Tvam Śvaha jeshyasi
you will win tomorrow

त्वम् परस्वः बोधिष्यसि

- Tvam parasvaha bodishyasi
you will teach day after tomorrow

त्वम् शनैः अवरुह्यसि

- Tvam Śanaīhi Avaruhyasi
you will get down slowly

III. प्रश्ना - Praśnā Question form :

त्वम् कुत्र गमिष्यसि?

- Tvam kutra gamishyasi?
Where will you go?

त्वम् कुत्र स्थास्यसि?

- Tvam kutra sthāsyasi?
Where will you stand?

त्वम् किम् करिष्यसि?

- Tvam kim karishyasi?
What will you do?

त्वम् किम् दास्यसि?

- Tvam kim dāsyasi?
What will you give?

त्वम् कुतः त्यक्ष्यसि?

- Tvam kutaha Tyakshyasi?
Where from will you leave?

त्वम् कथम् तरिष्यसि?

- Tvam katham Tarishyasi?
How will you cross?

त्वम् कथम् लंघयिष्यसि?

- Tvam katham langhayishyasi?
How will you jump?

कदा त्वम् आनेष्यसि?

- Kadā tvam Āneshyasi?
When will you bring?

त्वम् कथम् गणयिष्यसि?

- Tvam katham gaṇayishyasi?

How will you count?

कदा त्वम् आगमिष्यसि?

- Kadā tvam Āgamishyasi?

When will you come?

Exercise

IV. Translate these Sanskrit sentences into English:

त्वम् खादिष्यसि

- Tvam Khādishyasi

त्वम् स्नास्यसि

- Tvam Snāsyasi

त्वम् पास्यसि

- Tvam pāsyasi

त्वम् किम् करिष्यसि

- Tvam kim karishyasi

त्वम् किम् गास्यसि

- Tvam kim gāsyasi

त्वम् उत्तमः भविष्यसि

- Tvam uttamaha Bhavishyasi

त्वम् इवः धाविष्यसि

- Tvam 'svaha Dhāviṣhyasi

त्वम् कदा खादिष्यसि

- Tvam kadā Khādishyasi

त्वम् किमर्थम् करिष्यसि

- Tvam kumartham karishyasi

V. Translate these English Sentences into Sanskrit

1. You will run.
2. You will walk.
3. You will read.
4. You will become a scholar
5. You will dance.
6. How will you do?
7. What will you see?
8. When will you go?
9. For what will you question?
10. Where will you go?

Session XV

Verb in 1st person

भविष्यत् कालम् - Bhavishyat kalam (Future tense)

Now let us learn भविष्यत् कालम् - Bhavishyat kalam (Future)

क्रिया पदानि - kriya padāni (verb forms) in उत्तम पुरुष - Uttama purusha (1st person)

Here इष्यामि (ishyāmi) joins the root verb at the end. Ex:

पठ्+इष्यामि= Path + ishyāmi पठिष्यामि= Pathishyāmi.

Of course, there are some exceptions with स्यामि /Syāmi -

ष्यामि / shyāmi - and क्ष्यामि / kshyāmi

Below is a list in एक वचनम् - Eka vacanam (Singular)

Singular

1st person

Future

पठिष्यामि	- Pathishyāmi	will read
लिखिष्यामि	- Likshishyāmi	will write
खादिष्यामि	- Khādishyāmi	will eat
वदिष्यामि	- Vadishyāmi	will speak
पास्यामि	- Pāsyāmi	will drink
श्रोष्यामि	- Śroshyāmi	will hear
चलिष्यामि	- Calishyāmi	will move
चरिष्यामि	- Carishyāmi	will walk
धाविष्यामि	- Dhāvishyāmi	will run
उपवेक्ष्यामि	- Upavekshyāmi	will sit
स्थास्यामि	- Sthāsyāmi	will stand
गमिष्यामि	- Gamishyāmi	will go
आगमिष्यामि	- Āgamishyāmi	will come
करिष्यामि	- Karishyāmi	will do
दास्यामि	- Dāsyāmi	will give

नेष्यामि	- Neshyāmi	will take away
आनेष्यामि	- Āneshyāmi	will bring
मेलिष्यामि	- Melishyāmi	will meet
स्मरिष्यामि	- Smarishyāmi	will remember
विस्मरिष्यामि	- Vismarishyāmi	will forget
तरिष्यामि	- Tarishyāmi	will cross
यास्यामि	- Yāsyāmi	will travel
त्यक्ष्यामि	- Tyakshyāmi	will leave
हसिष्यामि	- Hasishyāmi	will laugh
क्रंदिष्यामि	- Krandishyāmi	will cry
मारयिष्यामि	- Mārayishyāmi	will kill
पक्ष्यामि	- Pakshyāmi	will cook
प्रक्ष्यामि	- Prakshyāmi	will question
क्रेष्यामि	- Kreshyāmi	will buy
विक्रेष्यामि	- Vikreshyāmi	will sell
नंस्यामि/नमस्यामि	- Namsyāmi/Namasyāmi	will salute
गास्यामि	- Gāsyāmi	will sing
ताडयिष्यामि	- Tādayishyāmi	will beat
नर्तिष्यामि	- Nartishyāmi	will dance
क्रीडिष्यामि	- Kriḍishyāmi	will play
खनिष्यामि	- Khanishyāmi	will dig
चिंतयिष्यामि	- Cintayishyāmi	will think
गणयिष्यामि	- Gaṇayishyāmi	will count
जेष्यामि	- Jeshyāmi	will win
दंक्ष्यामि	- Dankshyāmi	will bite
द्रक्ष्यामि	- Drakshyāmi	will see
धक्ष्यामि	- Dhakshyāmi	will burn

धरिष्यामि	- Dharishyāmi	will wear
जीविष्यामि	- Jivishyāmi	will live
स्रक्ष्यामि	- Srakshyāmi	will create
बोधिष्यामि	- Bodhishyāmi	will teach
प्रेषयिष्यामि	- Preshayishyāmi	will send
आह्वयिष्यामि	- Āhvayishyāmi	will invite
मार्जयिष्यामि	- Mājayishyāmi	will sweep
चोरयिष्यामि	- Corayishyāmi	will steal
रक्षिष्यामि	- Rakshishyāmi	will protect
कर्तयिष्यामि	- Kartayishyāmi	will cut
खण्डयिष्यामि	- Khandayishyāmi	will break
पतिष्यामि	- Patishyāmi	will fall
उत्पतिष्यामि	- Utpatishyāmi	will fly
लंघयिष्यामि	- Langhayishyāmi	will jump
स्नास्यामि	- Snāsyāmi	will bathe
भस्स्यामि	- Bhāsyāmi	will shine
आरुह्यामि	- Āruhyāmi	will climb
अवरुह्यामि	- Avaruhyāmi	will get down
भविष्यामि	- Bhavishyāmi	will be (will become)

In the case of अस्मि (Asmi), there is no separate form of future

tense. भविष्यामि (Bhavishyami) used for both.

II. Here are some Simple sentences for your study: in 1st person

अहम् पठिष्यामि	- Aham paṭhishyāmi	I will read
अहम् पास्यामि	- Aham pāsyāmi	I will drink
अहम् श्रोष्यामि	- Aham śroshyāmi	I will hear
अहम् चरिष्यामि	- Aham carishyāmi	I will walk
अहम् स्थास्यामि	- Aham Sthāsyāmi	I will stand

अहम् नेष्यामि	- Aham Neshyāmi	I will take away
अहम् स्मरिष्यामि	- Aham Smarishyāmi	I will remember
अहम् तरिष्यामि	- Aham Tarishyāmi	I will cross
अहम् यास्यामि	- Aham Yāsyāmi	I will travel
अहम् त्यक्ष्यामि	- Aham Tyakshyāmi	I will leave
अहम् पक्ष्यामि	- Aham Pakshyāmi	I will cook
अहम् स्वः क्रेष्यामि	- Aham Svaha kreshyāmi	I will buy tomorrow
अहम् परस्वः प्रेषयिष्यामि	- Aham parasvaha preshayishyāmi	I will send day after tomorrow
अहम् पंडितः भविष्यामि	- Aham panditaha Bhavishyāmi	I will become a scholar
अहम् मूर्खः न भविष्यामि	- Aham Mūrkaha na bhavishyāmi	I will not be a fool

III. Question form

अहम् कुत्र गमिष्यामि?	- Aham kutra gamishyāmi?	Where will I go?
अहम् किम् करिष्यामि?	- Aham kim karishyāmi?	What will I do?
अहम् किम् त्यक्ष्यामि?	- Aham kim tyakshyāmi?	What will I leave?
अहम् कुतः त्यक्ष्यामि?	- Aham kutaha tyakshyāmi?	

Where from I will leave?

अहम् कथम् वदिष्यामि?

- Aham katham vadishyāmi?

How will I tell?

कदा अहम् नर्तिष्यामि?

- Kadā Aham Nartishyāmi?

When will I dance?

IV. Exercise :

Here are some Sanskrit sentences. Translate them into English.

अहम् चरिष्यामि

- Aham carishyāmi.

अहम् कथम् गमिष्यामि?

- Aham katham gamishyāmi.

अहम् परस्वः मेलिष्यामि

- Aham parasvaha melishyāmi.

अहम् स्मरिष्यामि

- Aham Smarishyāmi.

अहम् विस्मरिष्यामि

- Aham vismarishyāmi.

अहम् द्रक्ष्यामि

- Aham drakshyāmi.

अहम् मूर्खः न भविष्यामि

- Aham mūrkha na Bhavishyāmi.

अहम् गास्यामि

- Aham gāsyāmi.

अहम् विक्रेष्यामि

- Aham vikreshyāmi

अहम् आह्वयिष्यामि

- Aham Ahvayishyāmi

अहम् कुत्र गमिष्यामि

- Aham kutra gamishyāmi?

अहम् किम् करिष्यामि

- Aham kim karishyāmi?

V. Translate these English Sentences into Sanskrit.

1. I will travel.

10. How will I go?

2. What will I do?

11. Where from I will leave?

3. I will shine.

12. When will I cross?

4. I will climb.

13. Where will I travel?

5. I will get down.

14. I will run.

6. I will walk.

15. I will play.

7. I will give tomorrow.

8. I will meet day after tomorrow.

9. I will bring.